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THE

WORLD TO COME

IMMORTALITY A PHYSICAL FACT

BY

JOSEPH WILLIAM REYNOLDS, M.A.

RECTOR OF SS. ANNE AND AGNES WITH ST. JOHN ZACHARY
GRESHAM STREET, CITY, E.C.
PREBENDARY OF ST. PAUL'S CATHEDRAL

AUTHOR OF

"THE SUPERNATURAL IN NATURE," "THE MYSTERY OF MIRACLES"
"THE MYSTERY OF THE UNIVERSE"

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"Nor in my own thoughts, can I compare man more fitly to anything than to the Indian fig-tree, which, being ripened to his full height, is said to decline his branches to the earth, whereof she conceives again, and they become roots in their own stock.

"So man, having derived his being from the earth, first lives the life of a tree, drawing his nourishment as a plant, and made ripe for death, he tends downwards, and is sowed again in his mother the earth, where he perisheth not, but expects a quickening."—LORD BACON, *Essay on Death.*

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TO

THE RIGHT HONOURABLE AND RIGHT REVEREND

FREDERICK TEMPLE, D.D.,

LORD BISHOP OF LONDON.

My Lord,

Two of my previous books were dedicated to my esteemed and loved former Diocesan. I regard as a great honour the permission to dedicate this work to yourself; however unworthy it may be of one who is an accurate scholar, and has been a successful cultivator of science from his youth.

A Proof of Immortality, based on Physical Science, is deemed by some to be impossible; but Tertullian said, "The impossible is true." I endeavour to justify his word.

Greatly as I fall short of realizing my ideal, I am sure that the effort so to present the common facts of life that thoughtful men may find in them the highest moral certainty of future happiness, cannot fail to have your favourable regard.

Trusting that you may be long spared, and your goodness, culture, and wisdom continue to help us all,

I have the honour to remain,

Your Lordship's most obedient servant,

JOSEPH W. REYNOLDS.

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"In acts of devotion we give manifestation and embodiment to our inward elevation to that unity which lies beyond all differences; we gather up our fragmentary temporal life into its anticipated eternal harmony; we forecast and enjoy, amidst the efforts and struggles of time, the sweetness and rest of the blessed life that is to be. . . . The world in which we outwardly live is only the unreal and evanescent making believe to be real; the true, the real, the world of unchangeable and eternal reality, is that in which we pray."—REV. JOHN CAIRD, D.D. (Principal and Vice-Chancellor of the University of Glasgow,) *Introduction to the Philosophy of Religion*, chap. ix. p. 301.

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PHYSICAL science, properly so called, is the knowledge of natural phenomena, their antecedents and sequences. In all questions of quantity and of space-conditions the processes of reasoning are rendered very exact by mathematical science. An inferior and auxiliary department, "Scientific Phenomenology," pushed beyond its powers, has called in question the great truth—Personal Immortality.

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The present work completes a quadrilateral statement of scientific and sacred truth. "The Supernatural in

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Nature" has shown that Nature is, in every part, a revelation of the Supernatural, and cannot otherwise be explained. "The Mystery of Miracles" set forth the undeniable fact that every event, even the commonest, when fully investigated, rests on the inexplicable, the transcendental, the miraculous. "The Mystery of the Universe" maintained that the essential truths of Christianity were the correct philosophical and moral aspects of the great physical processes by which the Eternal Power created and sustains the world.

These series of investigations have not been controverted; nor is it likely, notwithstanding the errors and weaknesses natural to such reasoning, that the main principles can be destroyed.

Sometimes, though rarely, the same facts reappear with but slight differences of statement, in order that the reasoning may become familiar, and that every research may be complete in itself. This, I trust, will not be deemed a fault.

I am indebted to the Rev. Charles C. Collins, Vicar of St. Mary, Aldermanbury, for very painstaking revision of the whole work for the press; and to Mr. Charles Lavers-Smith I owe the very good Index. Their labours enable me to present the book in a more useful and accurate form than would have been possible to my unaided efforts. The scientific friends with whom I have taken counsel are too many for me to name.

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I am truly grateful for the kindness of my critics, and for their various suggestions. They encourage me to hope that, in reviewing this most difficult undertaking, they will not hastily condemn; but, by pointing out defects and blemishes in the various researches, enable me to correct and strengthen the argument. It is a grand thing to know that we shall not die, but live. It is good to be able to accept Immortality as the great fact made clear by Christ to those who accept His Divine authority; to show all other men that it was a truth seen of old, though dimly; and now is exhibited in the light of modern science as a truth not less wonderful than that of the conservation of energy. If I am enabled to comfort any who are of doubtful mind, to give more evident purpose to life, and to show death as a blissful rather than a dreaded change, great will be my gladness.

JOSEPH W. REYNOLDS.

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" Sum up at night what thou hast done by day,
And in the morning what thou hast to do.
Dress and undress thy soul: mark the decay
And growth of it: if with thy watch, that too
Be down, then wind up both; since we shall be
Most surely judged, make thy accounts agree."

GEORGE HERBERT, *The Temple: Porch.*

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" Light, that from the dark abyss
Madest all things, none amiss,
To share Thy beauty, share Thy bliss;
Come to us: come.

" Light that dost o'er all things reign;
Light that dost all life maintain;
O Light, that dost create again;
Come to us: come.

" Light, that makest manifest,
Beautifiest, hallowest;
Light, in Thy joyous strength at rest;
Come to us: come. '

REV. E. B. BIRKS.

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THE WORLD TO COME.

RESEARCH I.

OUR LIFE IS RUDIMENTARY.

"Vital action everywhere is emphatically a means, not an end. Life is not given us for the mere sake of living, but always with an ulterior external aim; neither is it on the process, on the means, but on the result, that Nature, in any of her doings, is wont to entrust us with insight and volition."
—THOMAS CARLYLE, *Essays: Characteristics.*

"If thou do ill, the joy fades, not the pains;
If well, the pain doth fade, the joy remains."
GEORGE HERBERT, *The Temple.*

SCIENCE is of great use: correct application of it shows that all things tend to a future of greater knowledge than that we now possess; and fit us for that future, by a strange transforming force showing that we are not creatures of dull uniformity, but citizens of an advancing, a wonderful kingdom.

Facts selected without principle are as a valley of dry bones. When, by apprehension of their meaning, we array them around a centre, or project the power of their light into the future, they are a daily profit, and

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greatly brighten the time to come by continual elevation of our thought toward glorious sunrisings. Our eyes to see, and our ears to hear, belong to an enduring self, are connected with an essence which is more permanent, and deeper down than the phenomena which they observe and classify; a something from which they cannot be separated, which prepares them for greater uses.

We acquire science in two ways: (1) by theories and deductions after the observation of facts—from effect to cause; (2) from theories and inferences by anticipation of facts—from cause to effect. Thus our standpoint of knowledge lies between two eternities—the infinite past, the infinite future. The thoroughfare is not closed anywhere. No voice is heard, "Hitherto shalt thou come, and no further." Day by day, history, science, philosophy, enable us to obtain larger acquaintance with the past; and little by little we anticipate, prophecy of, and possess future states and things. All that we have hitherto done is small; our condition, our attainment, is rudimentary. We shall press on until we discern that as every human being is himself the personification of the principles which he puts into action; the overmastering Reality, the directive Power, in the universe, fashions, exalts, impersonates, our intellect with the enduring likeness of His own dominant sovereign will. In the Divine way, not the devil's, we shall be as gods.

Science, obtained by observation, is not the limit of our knowledge. The actual experience of our whole race is but small, and that of any individual is trifling indeed. To obtain large views of nature, we carry our thought very far beyond actual experience. Reason,

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added to observation, enables a man, like Newton, to discern the invisible link between a falling apple and a falling star. That same reason retraces the past, as if by experiment; and, with equal accuracy, forecasts the future. Nor is that all. Co-operant imagination gives eyes and power to reason, to see and weigh the ultimate invisible particles of matter; to measure the flight and amplitude of the infinitesimal waves of light. The grandest discoveries are made when we thrust our spirit forward with unfaltering confidence in

> "Hope some truth to find,
> That bears relation to the mind."
> *Lord Tennyson, The Two Voices.*

Science, which we obtain by action of reason and imagination on our observation, guides our common life, traces our course when we navigate the ocean, and acquaints us with the path of our earth in space amongst the stars; but is as nothing compared with the vaster unknown. Describe a circle never so large, produce a line never so far, infinitude is on every side. Whatever knowledge we derive, by actual experience, is but a spark to kindle that more comprehensive intelligence by which we apprehend the universe—our place and purpose in it. We make no leap in the dark. Our commonest experiences continually surpass flesh and blood. The immensity of this huge world enters all our ways and paths. The present rich abundance of mysterious charms tells of coming distinctions, and more marvellous differences. Oh, what to us shall be the end?

Any one science is a sufficient study for our whole life. An adequate grasp of all the sciences is not possible to

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any man. By the peculiar and advanced studies of many specialists, and their co-ordinate application by metaphysicians, we are aware that one universal unerring principle prevails in every domain of science —that matter and force, the organic and inorganic, all time and all space, manifest one eternal Power or Principle. Nothing is by chance. The chaos, spoken of in Genesis, and the finished creation; the breeze on an Alpine height; the evanescent cloud of a summer's eve; are not less accurately and systematically ruled than the vast combinations and immeasurable paths of the starry worlds. There is no weakness, no error, no loss, anywhere. Every atom is indestructible, the actuating principle is eternal, and the manifestation of force is always productive of infinite effect. We are even more certain of this as to man. No powers are fully developed. His latent capacities bud and blossom, but do not ripen into perfect fruit. We never feel, when a great intellect rises to a grand thought or vast discovery, that the whole purpose of it, or of anything else, is accomplished; we only see that an affinity is established with the infinite intelligence of the Creator; an affinity by which we shall see Him as He is, and things as they are. "Heaven opens inward."

Accurate science is very modern. Not till within the last three hundred years have we begun to verify its application to the worlds. We are in a rudimentary stage; and though children know more, as to the actual formation of the earth, than the best-taught of their forefathers; children's children will live and move in clearer light. Out of this greater knowledge a new argument is extracted: for proud as we are of the vast

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circle which the sciences begin to occupy; and conscious that we are becoming capable of the impossible; the universe, immeasurably vast, is barely touched by what we have done. Scientists and philosophers are passing from victory to victory; human resources are coming into affinity with the Infinite; and advance is by force of new impulse. Thus we have not less a demonstration that our state is elementary, than a promise and pledge that our future is boundless.

Anyway, knowledge of Nature's operation and meaning; of facts, concerning ourselves, whether we be on the earth or not; contain all the elements of profitable thought. Even those facts which come to us as by unclean birds feeding Elijah, seed the mind with prophetic power; and physical experiments, sent out from the ark of our mind to go to and fro on the earth, always return as a dove with an olive branch of information concerning new things and an ever-renewing world. Those men do most good who unite the remote parts of knowledge; and by happy hypothesis, with the lightning flash of penetrative genius, weld them into some great conquering principle—a principle like that, the conservation of energy, by which we know, as to ourselves, that the Supreme

"Ne'er dooms to waste the strength He deigns impart."

In certain respects, nothing is new. That part of science which concerns the laws and modes of thought, represents things old as the hills, and proves that the mind of man is not less accurately ordered than are the courses of the stars. If the potentiality of cosmos lay in chaos, so did our thought; but neither could do more

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than obey the realities which they represented. The reality behind our mental personality is not less than the reality which underlies all matter: matter has not completed all its combinations, our mind has not perfected all its thought. "The secrets of wisdom," said Zophar the Naamathite, "are double to that which is."

Mental science, applied to history, shows that there is no race of men which has not, at least, some thought and hope of a future country. All minds early encourage and cherish "some tranquillizing belief as to the future balances, and the hieroglyphic meanings of human sufferings."[1] Fairy tales, myths, fables, ghost stories, are in every land, and during all ages. No eye discerns their origin, but every mind sees their beauty, and the mind is charmed. They are not to be taken as false because not understood; indeed, the reality they veil may be greatly the basis of our knowledge. Some facts we cannot comprehend because they have not been explained; some, if explained a thousand times, our mind is too narrow to comprehend; and yet they are true. Legends of Happy Islands, in that far-off horizon whither the sun goes to rest; of Paradises, of pleasant rivers, of lands where even the deserts are full of beauty, won by the brave, enjoyed by the true;—these anticipated treasures of future felicity gird us with charms of strange delight. The superstitions, even, which men place between themselves and the supreme object of their adoration; those giants whom Nature is said to obey, whose hands reach the heavens whilst their feet touch the earth; are not "all vanity and hollowness, dust and ashes, vapour and a bubble." They imply a comparison of man with Some-

[1] De Quincey, "Confessions of an English Opium-Eater."

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thing higher than himself, a Something that gives the sense of immortality, and provides that reality; for in nature nothing is false.

These day-dreams and beautiful pictures, imagined and painted by the heart, despite the inevitable grave, crown the grim brow of Death with glory. Were they not raised by our intellectual faculties into grand conceptions, we might think that some juggle darkened and deluded our reason; but high harmonies of thought turn the darkness into light, and some ancient symbolic myths are as stars, or a pillar of cloud by day, by night a pillar of fire. Had no star ever appeared in the heavens, to man would be no heavens of glory; and his spirit might lie in anguish on the gloomy earth shut in as by material arch; but stars have appeared, day-stars from on high. Our thoughts about the celestial fields of light that lie around the throne of God; and the glories, the powers, the mystic far-reaching influences of many worlds (Job xxxviii. 31); have taken to themselves a marvellous science. There is in the height and in the depth a wonderfulness of being, a vastness that surpasses every finite comprehension, a future of which all that we know and possess is but a rudiment.

Science is not for the narrowing, but enlargement, of faith: the more we know, the more we believe. The five greatest men who added most to science—Copernicus, Tycho Brahé, Galileo, Kepler, Newton—very different men, some rich, some poor, were alike in being devout; and would gladly pass through everything to their Lord.

> "My God! my God! let me for once look on Thee
> As though nought else existed: we alone!"
>
> *Robert Browning, Pauline.*

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Our research adequately shows that every science tends to a greater future; that all facts, when co-ordinated by a principle, lead to larger uses; that even our modes of acquiring science confer increasing powers; that experience is always the basis of a larger knowledge; that all the known witnesses of a greater unknown; and that sciences are so progressing that our present state is proved to be rudimentary; even as myths, fables, and day-dreams, indicate an unknown vastness not yet possessed.

It is the glory of the earth that we, who are formed to dwell on it, rise greatly above it; of the air, that we, breathing it, living by it, do, by that life, breathe in spirit a heavenly atmosphere; of the sun, that we, seeing by its light, discern a better light in our souls; of the ground, that we consciously walk on it as sons of God; of the sea, that our image, reflected in it, is a likeness of the Almighty; of the elements as they nourish us, of the waters as they refresh us, of our flesh and blood curiously prepared for in the lower parts of the earth, that they enable us, with sensations, emotions, responsibilities, powers, to surpass them, go beyond them, transcend all time, pierce all space. Why, the very film of a bubble, blown from the lips of a playful child, has on its little circle a concentration of celestial beauties. Our life is such a vapour, but these thoughts, these emotions of ours, are rudimentary of powers not yet possessed; potentialities and preparations for a state that is to come; sure symbols, unerring proofs, of a coming life, fuller, richer, greater, more glorious!

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RESEARCH II.

GERMS OF THOUGHT FOR THINKERS.

"Thinking, when analyzed, is found to consist in bringing all that happens under universal laws, and no phenomenon can be said to be explained in thought except by being so related to all other phenomena."—FREDERICK TEMPLE (Lord Bishop of London), *The Relations between Religion and Science*, chap. i.

"Life is only bright when it proceedeth
Towards a truer deeper Life above;
Human love is sweetest when it leadeth
To a more divine and perfect Love."
ADELAIDE ANNE PROCTER *Incompleteness.*

HUMAN speech is of threefold application: to the past, as in history; to the present, as dealing with its manifold concernments; to the future, as revelatory or prophetic of that which is to come.[1]

"As the sun,
Ere it is risen, sometimes paints its image
In the atmosphere; so often do the spirits
Of great events stride on before the events,
And in to-day already walks to-morrow."
Wallenstein, Part II. act v. sc. 1.

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[1] "Indeed, I find no people nor nation civilized and cultivated, or wild and barbarous, but think that there are foregoing signs of future events, and men capable of understanding and predicting them." "Gentem quidem multam video neque tam humanum atque doctam, neque tam immanem tamque barbaram, quæ non significari futura, et à quibusdam intelligi prædicique posse censent."—Cicero.

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Highest thought apprehends universal truth. Speech, in expressing that truth, is of infinite expansion. The speech of intelligent creatures, in any one world, is but a dialect of the universal language in which the Eternal allows His creatures to commune one with another, and with Himself. The life, thought, behaviour, of any one creature, is but as the signification of a word in that dialect. Language is of great advantage in preserving us from false conclusions and vain speculations. We may dream of demonstrations, cut out an illusory world of such "mathematical dreamland" that there shall be nothing but what is not. The attempt to define our thought in speech awakes common sense to be a guide.

Speech, or expression of thought, not necessarily vocal, is always symbolical, as representative of something else. The universe is of all symbols the grandest. So widespread is symbolism, that only by celestial observations can large terrestrial charts be made scientifically. Whether in its widest expansion within space, or in the opening of its minutest material part, it is a visible figure of that invisible determining force of the Eternal Energy, by which matter and motion have their state and work in time and space. "Day unto day uttereth speech, and night unto night showeth knowledge;" and every star is a shining letter displaying worlds of meaning and life in Creation's Book.

The greatest men are those who discern and effectively use the times, means, and opportunities which their place in life affords. Their genius, or whatever it is, hears a voice, "This is the way, walk ye in it;" and, obeying, they are as masters, the makers rather than the made of circumstances, turning even evil

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to good, as by an immortal principle outliving the evil. A boy, only a shepherd, shall so observe the stars as to become a great astronomer. A man, but a monk, so reads Scripture and with such application to his time, that popes observe him, and princes are instructed. If we think of Homer, of Socrates, of Milton, of Shakespeare, of Robert Burns the ploughman, of great warriors who made or marred many nations, we find that, like great trees, they had giant roots. In other ways they are unlike trees; for trees, having borne leaves, flowers, fruit, have nothing more to do; but men have further capacities, of which they feel that those used now are only the beginnings. They do not find anywhere insurmountable prison walls. Their mind, going forward, learns more and more, passes bound after bound, and has proof in itself that boundlessness is that for which it is made, and that unto which it will attain, for it is in affinity with the exhaustless Intelligence which thus marks their destination. History would be an inexplicable mystery unless we learned that the great men of it did so read the signs of the time, so understand the hieroglyphics of their own life and powers and circumstances, as to bring out a meaning and purpose which other men saw not, or, seeing, did not use. They had visions, were the creators and feeders in the world, of ardent zeal and far-reaching hope. All of them had some conception, however vague, of a life beyond the present. Sometimes it did but arouse their terror; and, with wide-open eyes, they looked on darkness of awful meaning.

Another sort of interpretation comes by men of science. By rigorous methods of thought, and exact

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experiment, they not only give an intelligible meaning to the arrangements and movements of the stars; but prove that all our knowledge as to fitness, purpose, reasonableness, is obtained by practical acquaintance with the skill and power and far-reaching concords which are displayed in the worlds. All things, from the grass on the house-top to the giant tree of the forest, from the bird building in its height to the elephant browsing at its root, are subject to universal laws, by which everything belongs to the whole; yet interprets the whole to its own special use; exhibiting, everywhere, an adequate intervention of fit agency; by which the welfare of the creature is made that into which all lines of the universe converge. Operations, which reveal intelligence, are traced in unintelligent creatures; and everywhere are signs of a mental vastness of which our own reason is a miniature; the great meanings being shadowed in our little meanings, as the dew-drop represents the sky. Not only in the stars, but quietly amongst the elements of the earth, in the trees and plants, not less in our poor streets than in costly palaces, are those entities, not thrown about at random, which bind our life, our every thought and emotion, into that universal purpose of majesty, of glory, of duration, of splendour, which has the signature of God. Men who deny that there is or ever was any supernatural revelation, can only account for a prevalent belief in God and the Future, by showing that the marvellous construction of the world awoke the thought of Divinity; and the fact that all things exist chiefly for the future aroused faith in a world to come.

Not to acknowledge this Divine signature is to magnify the little at the expense of the great. Even

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such a delusion, which asserts, "we owe our virtues to our own bellies;" which declares Christianity to be an imposture; the Holy Scriptures, a forgery; the worship of God, a superstition; Heaven, a dream; Hell, a fable; life, without Providence; and death, without hope; has its own appropriate beliefs—men believe themselves to be beasts; and the results are—they dance round the golden calf, and beat timbrels and kettle-drums to drown the noise of their own beast-like acts. We, mortals, have a strange spiritual chemistry going on in us, so that a lazy stagnation, or even a cottony milkiness, may be preparing one knows not what biting or explosive material.

The folly, wickedness, obscenity, cruelty, which spring from such beliefs and results, kindle a consuming fire out of whose ashes rises a new flower of knowledge; for a vast number of capacities, capable of development, lie hidden in every organic being. Where dulness, as to use of spiritual truth and its advance, exists; the countenance and character lose special individuality. In Naples, a Russian and an English regiment were drawn up together in the same square. "See," said a Neapolitan, "there is but one face in that whole regiment; while in this," pointing to the English, "every soldier has a face of his own." "Let no man be deceived, as if the contagions of the soul were less than those of the body. They are greater, more direful, sink deeper, and creep on more insidiously."[1] He becomes dull, expressionless as to all good and spiritual things, who does not acknow-

[1] "Nemo vero fallatur, quasi minora sint animorum contagia quam corporum. Majora sunt, gravius lædunt, altius descendunt, serpuntque latentius."—Petrarch, "De Vita Solit," lib. i. s. 3, c. 4.

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ledge that marvellous synthesis of God and man, of which, as is well said, "the Bible is the law, and Christendom the phenomenon."

An animal is impelled only by desire and instinct. A man is raised by reason above his desires and instinct, when he rightly restrains them; and he is able, by foresight of the future, to act as one responsible concerning preparation for that future. The beast possesses no such responsibility. To a man is power over the past; not only by recollection, but of using and turning experience to good; and of making errors and sufferings a means of advance to truth and happiness. A man has power over the future; anticipates it, brings the past and present to bear upon it, sows the seed of a golden harvest. His fortune is not a fixed sum of defined attainments. He has an energy which, capable of new products, carries him into new regions of thought, explores the hidden; and, combining multiplied relations, gives them fresh and higher forms. He connects himself with all duration, with all existence, is conscious of a capacity that is capable of progress towards perfection. The tokens, in whatever is around him, of a mighty and wise purpose, will not let him think that it is the part of Power and Wisdom to undo His own work by bringing to extinction that which had been made akin to Divine and Infinite Life. The faculties of reason are a delusion and forgery, if they are not the signature of immortality.

The death of plant and beast is as nothing; yet, even in death, they give up their elements for new combinations in fresh forms of beauty; and, thus, have a sort of immortality. Man does not so answer to or

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fulfil his purpose. Present worldly limits do not use up or contain all his performance; nor does the soul, like a plant, repeat itself. Illustrious virtue, vast mental capacity, are replenished, not wasted, by well-doing, as in the sight of God and eternity. There are springs of activity within which combine anew the knowledge and experience received from other minds, and put them to uses of the man, which cannot be transferred. His consciousness, memories, feelings, hopes, cannot become parts of other minds. The extinction of a personal moral being would be a destruction the like of which, so far as we know, is not wrought and is impossible. It would be a ruin infinitely more tremendous, and of something more precious, than the destruction of any outward universe. The changes in the material world are no warrant for our belief in such a destruction. For such a mind to be destroyed at its very beginning seems incredible; and the fact that such a mind longs for more life and fuller, in proportion as it lives and obeys the will of its Creator, seems an irresistible proof that it is destined for eternity—

> "Some hidden principle to move,
> To put together, part and prove."
> *Lord Tennyson, The Two Voices.*

The mind, thus capable of expanding its hidden and multiplied relations into all duration and extension, does not exhaust, but enlarges, the nutriment of intellectual and moral life for other minds. An ever-growing source of truth and love; always producing new forms of good; and, containing within itself and imparting new forms of happiness and sanctity, its very nature is a promise of unlimited growth and continuance. When, too, we consider that the origin of all this splendour is in the

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noble principle of moral freedom; a freedom which, rightly used, puts forth higher influences and new fruits, enlarging and elevating other minds, even unto unlimited growth of the whole system of finite intellect; it seems incredible and impossible that this very image of the Holy and Eternal can be lost. The yearnings after continuance and for more sacred conditions are a prophecy of enduring destiny; a prophecy that becomes clearer in proportion to the unfolding of the faculties. All good men feel that they have not put into full exercise all the energy of virtuous principle, of service to God and man; that they are capable of more intellectual and moral life, so that all things may be expected from omnipotent Wisdom. This perpetual progress, this perpetual yearning, are a testimony to immortality that should dispel every fear.

If such germs of thought are allowed to grow up and to bring forth the harvest of a holy life, our spirit will soon realize its relationship with the Universal Father; and how tender, how strong, how exalted, will that relationship be! The attractions of heaven, felt perpetually, will unite all that is beautiful in nature, in virtue, in genius. Its citizens are the good and best men of all ages; the great patriots, the sacred poets, the true philosophers. With them are our elder brethren of the creation; those ministering spirits who helped to build up our hearts in the power of truth and goodness. All will say, "Come, join us in our everlasting blessedness, bear part in our songs of praise, in the progress of endless being we will carry love and bliss into many worlds." Awakened to more earnest joyful effort, in possession of a Divine philosophy, our perfection will be very blissful.

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RESEARCH III.

CULTIVATION OF OUR HIGHER POWERS.

"What Reason hath from Nature borrowed;
Or of itself, like a good housewife, spun
In laws of policy; what the stars conspire,
What willing Nature speaks, what forced by fire;
Both the old discoveries, and the new-found seas,
The stock and surplus, cause and history;
All these stand open, or we have the keys."

GEORGE HERBERT, *The Pearl.*

OUR senses tell of something beyond our senses. Nature is the revelation of a power that is beyond Nature. There is an inner and a further side, a behind and a before, a height and a depth, beyond our ken. We perceive matter and force, sound and colour, as letters in the alphabet of natural science; and as we hand experience to one another, from age to age, the wisdom of the few is made common knowledge for the many.

Our capacity for progress is proof that we have means enabling us to advance. Capacity and progress are proof that we are advancing to the attainment of higher powers; unless we are impotent by abortion.

"Two dry sticks will set on fire one green.
He that takes the raven for guide shall light on carrion."

Eastern Proverb.

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This is true of our life, as to all things, always, and everywhere.

Out of that curious structureless substance, bioplasm, one and the same for every organism, spring all the variations of form, and whatever diversity there is in life. A small speck may be before us, measurable within the hundredth part of an inch, and it emerges from the verge of nothing into the rich domain of life. It passes from no structure to simplicity of structure, and onward into complex physiology. Within the narrow compass of the animalcule's irritability and contractility are those unknown beginnings of nerve-force, which are the forerunners of whatever belongs to brain and mind. The mental power exhibited by the superior animals and man is by an energy stored up in the cells of the brain or nerve-centres, and acting through them. In the very beginning of life was the promise and power of all the life that now enriches the earth. The advance was by the coming of life into that which did not live; then, ever and ever, onward and higher; nor have we, yet, acquired all that is attainable.

The initial manifestation of life is in a tiny cell, or even in no cell; and the progress from low to higher and highest is not by addition of cell to cell in a manner that can be mathematically calculated and mechanically analyzed; for under the sameness of substance and community of cells lie, or are imparted, all those different powers which cause variations in forms and diversities in life. Special limitations mark individuals and species by peculiar endowment of morphological force. There is everywhere a most intricate relationship; but, how and why we know not, force and matter of one kind

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transform themselves into force and matter of another kind. The Energy which fashions the worlds, spreads out the waters, rules the clouds, imparts life, effects subtle combinations, until by differentiation and elevation man appears—"the lord of creation." It must not be supposed that the differences between living and non-living matter, consciousness and no consciousness, reason and unreason, are wrought by the same forces in the same degrees. It is well known that, identical as seem the forces which act from age to age, they are never the same for any two consecutive moments. By differentiation of matter and the surroundings, variation of the lines and intensities of forces, continual though apparently minute changes in surroundings, worlds are formed; human beings are fashioned; tears are rounded. Not only will the worlds, and all things therein, be made new in the future; we know that, moment by moment, all things pass on into newness. This seeming paradox is one of the greatest truths: the world, ever the same, is never the same.

Besides the advances effected by Nature in the compositions of earths, metals, crystals, plants, animals, men; are those which human art and science give rise to; to these must be added those peculiar progresses whereby birds learned to sing, dogs to bark, and every animal acquired its own language. A natural cultivation, and a something more than natural, has been productive of higher powers.

The most advanced, and capable of greatest further advance, are men. View it in the way of intelligence. See, in somewhat simple way, that the mind, going forward, learns the boundlessness of its powers; con-

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sciously enlarges as to view of the range for which it is created; enters new spheres of thought; combines anew multiplied and formerly hidden relations into fresh and higher forms of precise and definite knowledge concerning ages and worlds to come. View, then, the simple way.

Galvani, with different metals, touched the muscles of a frog; and noted the responses. The meaning remained a long while hidden. When revealed, we took possession of new arts, new sciences; flashed intelligence from London to New York; conversed, the same day, with Paris and Rome, Berlin and Vienna; time and space were, in part, annihilated. Those little muscular twitches acquainted us with some of the mightiest and gentlest forces in the universe—forces that pierce the interstellar spaces, and return with tidings from the infinite. As every particle of matter is now revealed to be a concentration of immensity; every leaf, a miniature world; every insect, a miracle of life; man is in possession of the boundless. He finds an actual presence in his soul, of faculties to enter worlds which are grouped afar off. In the far-sight and foresight, by which he knows of them, is an anticipatory crowning and enthronement. He could not know of the infinite, were there no infinite; nor of other worlds, did none exist; nor acquaint himself with the eternal, without an eternal. There is, consequently, a necessary correspondence of the external and the internal; mutual action of the without and the within; and this very apprehension by our own continued personal mental unity, by which we remain ourselves despite every change, is a real entity. The faculties by which we apprehend the infinite and

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eternal are, by that very apprehension, not only in relation with them, but partly in possession of them. Man is not a den wherein two enemies are chained together, but an imperishable being; organized in a body of varying matter, endowed with some permanent essential substance. We do not know how otherwise to explain our sense of fellowship with God, and of new life in new worlds.

The common arithmetical symbols with which all are acquainted, and the less-known algebraical signs, deal with numbers, combinations, space, magnitudes; and, in their use, transcending that use, we sum infinite series, and excel arithmetic by high mental determination of universal principles. We drink of the spring of life; then, piercing beyond the depths, learn whence all things flow. We eat of the grain from tawny sheaves, we breathe of the air that fans our cheek, rejoice in the shining sun; and then, though ignorant as a child in a palace, by means of nourishment from that grain, by inspiration of that air, by high use of that sunlight, we gaze at heights and depths of truths which attract and terrify. We delight in the illimitable perspectives of the past, the present, the future. Refusing to follow the atheist into his nothingness of meaning, nothingness of reality, we find infinite truth and everlasting life. Our human faculties are the mental instruments, types of those mechanical by which as with hands we handle, and with eyes we see, the invisible realities of the worlds to come. We drink

> "Fresh living water,
> The rock's bright daughter,
> Fresh from its fountain bursting;

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Come to the brink,
And freely drink,
Ho, every one that's thirsting.

"But men with pride,
Turning aside,
The living spring forsake;
Cisterns they fill,
Hewn out with skill,
From which their streams to take.

"The broken cisterns will no water hold,
The spring flows sparkling ever as of old."
Jer. ii. 13: *Manuscript of Rev. James Gylby Lonsdale, M.A.*

Two or more distinct sets of vibrations combine into that single yet composite picture of the external world produced on the retina; and of which we are conscious in ordinary vision. The beautiful result is not a product of mechanical sensation. Sensation is more than mechanical, it is aided by some mental act which converts it into use for the future. It is related to that other power of picturing when, consciousness of awful things being evoked by use of our higher powers, we discern invisibles; and, looking on darkness, such as the blind see, mysterious impressions produce vivid scenes of moving shadows, and of other forms that are bright with splendour. This weird power finds exhibition in a statue of the Tempter, which is placed at the side of one of the great doors of Strasbourg Cathedral. The thin, worn, wasted, sharpened features, the degenerating contractions of a once noble face; the compressed scorn of the lips, the strange dead smile, the clutching hand all but piercing the mantle, the revelation everywhere of "dumb misery within the twining snakes semi-show;" will not be soon forgotten by him who has

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earnestly looked thereon. The work of genius embodies the idea of the greatly conceived original; it is a stroke of intellect—"the Tempter holds the plucked apple." He has not cultivated his higher powers, who sees not in the visible present thing a wonderful and invisible thing; a mental and moral reality that pervades the past, and colours all the future.

Our mental acts show that the world is far richer in other things than in those which are physically displayed. Every sense goes beyond itself; that which is vital, or organic, goes beyond the organic; that which is mental rests on the material, but exceeds it; that which is spiritual in us has basis in the natural, but goes further than the natural; and all nature indicates something that is above nature. The specialities of this knowledge are not yet clearly arranged, they are significant of progress, but their condition is rudimentary. Points of contact, and openings for vision, are everywhere. Conceptions, feelings, forces, mingle. Matter, in all forms, is so associated that we think there is one essential Substance; forces are related as the radii of one Centre; all life, organically connected, speaks of one living Principle. Natural sequences are so ordered by universal Influence, not less intellectual than powerful, that the utmost exertion of our intellectual faculties leads to the unerring certainty that everything is being formed anew for further processes in worlds to come.

The arrangement of down on the wings of a moth is on the same mathematical principles as those which prevail in the constellations. The child's sensations and thoughts, vague as they seem, are of the same order as those which are possessed by the best and greatest

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men ; and these thoughts are, by intelligible arrangement, even as are the powers of the universe. Human intelligence, observing those powers, constructs of the earth, the wood, the metals of our planet, those instruments by which to experiment on the worlds' mechanisms ; and obtains responses which guide and develop the exactitude and power of reason. This reason discerns that consciousness, in personal unity, and continuous identity of individuality, is the highest known form of existence. Then, this reason, using the microscope, finds that an insect whose life is for an hour, whose universe is a leaf or a dew-drop, affords conceptions to genius not less grand and wonderful than the gorgeousness of suns, and the vastness of space ; that the great God, in His Majesty, enthrones Himself everywhere, yet transcends everything, and all ; contained only by His own consciousness.

"To Thee, O Holy ! I direct mine eyes ;
To Thee my hands, to Thee my humble knees ;
To Thee my heart shall offer sacrifice ;
To Thee my thoughts, Who my thoughts only sees ;
To Thee myself—myself and all I give ;
To Thee I die, to Thee I only live !"

Ascribed to Sir Walter Raleigh.

If it be said, "Had these thoughts any real counterparts, whether in or beyond Nature, they would be general, prevalent, and render atheism and unbelief, as to future life and worlds, impossible ;" we reply, "The laws of gravity, of conservation of energy, of differentiation in the distribution of matter and force, are undeniable ; yet not a man in ten millions is more than slightly acquainted with them." High art, accurate science, are possible to very few ; even those who strive with all their heart do

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not always attain great skill. How can we expect knowledge of the noblest things in men whose habit of mind is diseased with that worst disease, unbelief? Only to the believer are all things possible. It is said that David Hume, having witnessed the beauty of sanctity and its joys in the venerable La Roche's family, confessed with a sigh, "there were moments when, amidst all the pleasures of philosophy and the pride of fame, he wished that he had never doubted." Descartes and his followers failed to explain what happens in the universe; but men, like Newton, with better facts and better arranged, showed that things happen as they do because every piece of matter pulls every other piece with a force which, for twice the distance, is a quarter as great. Most persons have an instinctive sort of sense that the great and good of past ages "are all gone into the world of light;" but it is not in the nature of things that those who seldom think accurately, or to any good purpose, of immortality, shall obtain intellectual conviction of a happy future;

> "And yet, as angels in some brighter dreams
> Call to the soul when man doth sleep,
> So some strange thoughts transcend our wonted themes,
> And into glory peep."
>
> *Henry Vaughan, Silex Scintillans.*

Place yourself in the sunshine; do not look at the sun, but downward; now the sunlight falls on your eyelashes. There is a maze of beautiful colours: the eyelashes, being bent and crossing one another, cause the mingling. Take a single hair, hold it in front of your eye, an inch or two away, so that the light falling on it is reflected: you will see the prismatic colours in

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regular little short stripes across the hair. Adam might have seen this in Eden; how few of the many millions have so looked as to see it! The evidences of immortality, and the many proofs of glorious worlds to come, are open to every man who cultivates his higher powers; but when we do wrong, the taint of that grovelling stains backward all the leaves that we have turned over in the book of life, and blots the page we now are turning. Darkness comes in those shades and degrees that mark unbelief; then the day-visions, and night-omens, make us afraid; and we are glad to shake off the fear. If some gleam of immortality breaks in again upon us, it is a surprise, as an unwonted thought; and, once more put away, we settle down and stifle what, otherwise, were an ever-growing happiness. The smooth piston, and almost noiseless motion of that strong steam-engine, at the Mint, lays, so to speak, its finger on a piece of metal; and, without an effort, stamps it as a coin. The force of habit goes as far: the thought, the feeling, the act, is minted, moment by moment, for our King's heavenly treasury; or stamped with sharp impress of evil—then it is no royal coin. Divine Love has been plentiful as a shower to thee; is thy return but as a dew-drop—a drop stained with sin? What will be the end thereof?

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RESEARCH IV.

THE REPRESENTABILITY OF PHYSICAL TRUTH APPLIED TO THE PRESENTATION OF SPIRITUAL THINGS.

"Things are of manifold and wide signification. The highest meaning of a thing expresses its great use and purpose, and is a Divine Word. Were the whole working of any one operation revealed at once, we should be hopelessly confused. The durations and variations of the Schools of Human Thought are phases of some universal truth—imperfectly understood."—*An Old Father.*

"All things that are discovered are made manifest by the light; for whatsoever doth make manifest is light."—Eph. v. 13, with marginal reading.

THE degree in which any physical fact, or statement, can be made manifest to our thought, is the test and proof of physical verity. Physical things are reckoned amongst our greatest certainties because we are able, at any time by repeated experiments, to show their reality.

To most heads and hands it is easier to take and receive proofs by means of a physical fact, than by mental demonstration; but, certainly, the more intelligent we become the more heartily shall we adopt Professor Tyndall's words, "The facts of religious feeling are to me as certain as the facts of physics."[1] We make a twofold investigation.

[1] "Address before the British Association at Belfast," Introd., p. vi.

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1. The Representability of Physical Truth.

We exhibit to ourselves, by many enormously extended experiments, that no portion of matter, however small, can be made, by any human means, to go out of existence or come into existence. The chemist is certain, that at the end of his operations, if he has not admitted anything nor allowed anything to escape, the contents of his vessels are precisely the same in quantity as at the beginning of his experiment.

We know of matter in three principal states—the solid, the liquid, the gaseous. We have reason to think, because of innumerable experiments, that every kind of matter can exist in all these states. We see the solid dissolve, and become liquid; and the liquid become vapour. Take ice, it is wholly solid; we apply heat, it is made wholly liquid; applying more heat, the liquid becomes wholly steam, or vapour. By withdrawal of heat, we reduce the vapour to fluid, and the fluid to a solid.

We know all this, concerning matter and its forms, by means of our senses. Our tactual sense, indeed every physical sense, acts by stimulating the brain; then, and not till then, it is the sense of feeling. As to smelling, a particle of musk, or of any other odorous substance, acts, by transit of motion, on the olfactory nerve. Hearing is aroused by tremors which reach the water of the labyrinth, set the otoliths (ear-stones) and Corti's fibres in motion. The simplest construction of the ear, found in the lower animals, is a small bag, filled with a watery fluid and a nerve. The action of light causes some change in the chemical processes of animal organism; this, in lower animals, is probably like that

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which occurs in the leaves of plants. A collection of a few pigment-cells, that is, of substance more sensitive to light than are the surrounding tissues, is a rudimentary eye. Waves of ether, as they cross the eye, hit the retina; nerves carry on the influence; this gives the sense of sight. By infinite advancing adjustments is obtained the human eye, and the eagle's vision. It is thought that the organs of every sense were formed by special differentiations of tissue, which, originally, was dimly sensitive all over. By these senses we have our internal consciousness of physical things. They are the result, or product, of many mechanical, vital, mental adjustments, between our bodies and their surroundings. The billiard-player repeats those accurate touches, which prove that hand and eye are marvellously co-ordinated to make precisest strokes. The musician fuses many arrangements of muscle, of touch, of hearing, to evoke delightful harmony. The physicist and chemist recapitulate experiments with sufficient accuracy to give adequate proof of their reality and truth. In so doing they afford demonstration that we ourselves are really ourselves; existing amongst other selves, also real.

2. Now Verify The Presentation of Spiritual Things.

Our senses, our various sorts of consciousness, awakened by actions of adjustment and intercommunication between our bodies and their surroundings, as they become experienced and accurate, enlarge in comprehensiveness, and prolong themselves into the domain of reason. Thus we can say of Nature as Lord Tennyson of his departed friend—

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"Some novel power
Sprang up for ever at a touch,
And hope could never hope too much,
In watching thee from hour to hour."

In Memoriam, cxii.

Thought is not secreted by the brain any more than our ideas of poetry and religion are a product of the small intestines. The brain is made to have a thinking quality, by the Creator; and we give a rotatory propensity to the jack, that it may tend to the roasting of our meat. We cannot know, by any present use of our faculties, the way in which material vibrations awake consciousness, which is not material, but sentient; nor how this sentient awakes thought, which is mental; though we are perfectly sure that "by myriad blows," or vibrations, "the image and superscription of the external world are stamped as states of consciousness upon our organism, the depth of the impression depending upon the number of the blows."[1] It follows that the representability of physical truth is not more trustworthy, is not more real, nor more accurate, than is the reasonable presentation of spiritual things; seeing that both are known and verified by the very same acts of consciousness and of thought: the spiritual being known by manifold operations in and on many minds; and the verification being obtained by comparison of innumerable experiences common to men. We know of the bursting into greenness, as we do of waking up from sleep; of a twitter and a warble, as our minds of that with which the senses creep.

So with those deeper things of physical science which lie at the root of matter, and of all phenomena.

[1] Professor Tyndall, "British Association Address," 1874.

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Only with the mind do we see the clash of atoms, the waves of sound, and the motion of ether through space to the eye, to the impress on the optic nerve, to the tremors of the brain. We know none of these things as they really are; except, perhaps, as to their force-tremors. We see ourselves mirrored in a glass, but no thought is there; the universe is mirrored in us, but no thought is in the image; yet, had we no sensation, no thought, no emotion, for us there might as well be no world at all. We truly assert—"the accuracy of physical representation rests on a presentation that is not physical, but mental." When we lie on the sward, in the shadow of green boughs; or, on the hill-tops, watch the clouds cast their shadows on the slopes; or, on the beach, listen to the soft murmurs of the waves; we know of all these by those very same reasonable powers in whose use we commune with the immortals, acquaint ourselves with God, and learn of worlds to come. The perfection of a faculty seems to be this—it leads to the awakening and use of another. "Minds that have nothing to confer, find little to perceive."

Representations of physical facts have to be verified; so, also, mental presentations. In dreams, the most improbable and fantastic things seem lifelike; but on awaking, if we cannot co-ordinate them with what we know, they are dismissed as vanities. Day-dreams, castle-buildings in the air, we deem untruthful unless in analogy with due mental and physical requirements. There are emotions which we cannot intellectually demonstrate, and thoughts which transcend what is known of physical science; for our own reason and nature at large are so comprehensive that, daily and hourly, we

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exceed all that we know or think. States of consciousness which are unverifiable, and physical facts which are imperfectly representable, are links uniting material and immaterial things, phenomena and their essence. We do not reject that which is thus unusual, or seems contrary to ordinary experience, and leads to marvellous results. So to close our eyes against what is seldom seen would put a stop to all scientific progress and discovery. It is by means of thought surpassing thought, and by going further than we know in physics, that we push back the causes of things, draw nearer to their essence, and grow in faith.

> "I saw God everywhere;
> And I can only lay it to the fruit
> Of a sad after-time that I could doubt
> Even His being—having always felt
> His presence, never acting from myself,
> Still trusting in a Hand that leads me through
> All danger."
>
> *Robert Browning, Pauline.*

The great lesson to learn is that the visible and the invisible are the body and soul of things. Science and philosophy trace all matter to the ultimate atoms, and if these are not the prime manifestations of the eternal invisible Substance, who will tell us what they are? All forces are referred to one eternal infinite Power, who, in Energy, acts through every force in distributing and redistributing matter. Hence we rightly regard Nature, not merely as the glorious garment of the Eternal, but as the visible form, or body, of the Eternal Power. We say of Nature, as of the Church, "there is one Body and one Spirit." One in unity of substance, with diversity of material form; and one in Power, acting

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by energy through many forces. One in Spirit, unity of plan displayed in many complications ; with sensations, thoughts, emotions, innumerable, transcendental, ranging from the lowest form of sentient consciousness to the highest intellectual operations. We approach an actual verification of all this in our latest discoveries, which begin to carry us beyond what is now known of matter ; and in getting to the ultimate knowable form of light, heat, electricity, gravity. We find that all these are not the things themselves, but the symbols ; the natural language of creation on the pages of time, in the realms of space ; of which intelligent creatures are learning the meaning. We get little bits of the meaning on wings of birds, on shells of eggs, in clouds, in crystals, in forms of rocks, in lights of the sky, in motions of the heavens, and we find them related everywhere to eternal Power, to eternal Life.

At times, in science, in philosophy ; in aiming at wider, higher, clearer, representations of physical things ; and presentation of mental things ; we seem to be going on, further than time and space, for ever and ever. These states of consciousness are indicative of a state beyond ourselves, never comprehensible ; and they are an apprehending of us, rather than our apprehension of them. We are sure that some reality is represented, though we lose all sense of limitation ; a sort of symphony of the Universe, in which substance and spirit, external and internal relations, are all one. All that is visible disappears ; and then, as were a film removed, the invisible and the eternal come into view. We are not so much on the shore of an illimitable sea, but conscious that the vast roll, burdened with the mystery of the past,

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is unfolded. The solemn time in which we supplicated forgiveness from the Almighty, and asked for life, has eternal solution. We feel Divine strength, are wrapped in Divine wisdom, are penetrated and enfolded in Divine love, possess all that is pure, all that is noble, in the Divine Light see light.

So will end—no, not end; but be perfected in beauty and power, for every good man, those faculties of physical and mental representation which have been sacredly exercised in this world as preparation for the future: the pure, the noble, the glorious!

"Blue roll the waters, blue the sky
Spreads like an ocean hung on high,
Bespangled with those isles of light,
So wildly, spiritually bright;
Who ever gazed upon them shining
And turned to earth without repining,
Nor wished for wings to flee away,
And mix with their eternal ray?"

Lord Byron, The Siege of Corinth.

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RESEARCH V.

THE CONVERTIBILITY OF FORCE A PLEA FOR FUTURE LIFE.

"No shadow, but its sister light
Not far away must burn!
No weary night, but morning bright
Shall follow in its turn."
FRANCES RIDLEY HAVERGAL, *The Ministry of Song.*

MEN were left to themselves to acquire physical knowledge; but have been gifted with senses in the use of which by observation, experiment, and mathematical deductions, they attain sciences the truth of which becomes more apparent in every stage of human progress. This progress, out of darkness into light, is suggestive of future knowledge; and as from the bud is formed the leaf, and from the blossom the fruit, by a graciousness in the sunshine and shower, so the beautiful things of knowledge, bring aids to further and better things, are symbols of a coming excellence, which we do well to prepare for with reverence.

Unaided by our senses, we should be totally helpless; but, by their means, we know that the physical world exists; and, gifted also with reason, we discern a truly illimitable prospect of mysteries to be explored, and

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of good things to be won. There is no standing still for any of us; and little time to assort and consolidate what we know, before fresh materials are brought into our store, and new transformations of force are found. There is in this something delightful. It is like a watching for the flowers, as, one by one, their radiant petals open to look upon the sun, and convert its powers into colour, into fragrance, into newness of life. We enlarge our faculties by these physical and mental researches; we develop a power that makes us strong; we have, so to speak, a flash, a glow, then an abiding light; at times we could shout and sing in anticipation of a further coming strength. It is not merely the vividness of sights, the harmonies of sounds, the fragrance of odours, the beauty of colours, that makes us glad; we know of some energy beyond, which we transform into a sentiment. This sentiment is the product of the tribulations of many forces concentrating, as for repose, in the flower and in whatsoever things are lovely, before passing into new formations. Ascending from the physical to the sensuous, to the intellectual, to the emotional; then follow sacred grades of transformation, and we say —tribulation worketh patience; patience, experience; experience, hope; afterwards hope passes into confidence, or faith—because, as with hands, it lays hold of, and sheds abroad the love of God in the heart; and this love passes into a conviction of immortality. The convertibility of forces is far more wonderful than most of us realize.

"Gaze far above the mountain,
The sky may speak in light:
But yet if thou see no beauty—
If widowed thy heart yet cries—

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With thy hands go and do thy duty,
And thy work shall clear thine eyes."
George Macdonald, Violin Songs.

By our reason, as above stated, we acquire knowledge of the convertibility of forces. The indications given by our senses would be quite unmeaning in themselves. When they are made intelligible by reason, the senses are observed to work in harmony with the whole man, and with all that is known of nature. "Every art and every scientific system, in like manner, every course of action and deliberate preference, seem to aim at some good; and, consequently, 'the good' has been well defined 'as that which all things aim at.'"[1] In the accomplishment, all ages, past and present, combine; every force, every thing, convert themselves; so unite that one is for all, and all are for one. The process, in nature, is not by intelligence in the things themselves; but the process and the meaning witness to intelligence. The analogous process, in ourselves, is not of less meaning; nor less accurate than that of external nature; and, indeed, is part of it. Not only, by use of our physical forces, do we bring in for our aid dead present things; but all the past, whether dead or living; and so the unborn, by the mysterious convertibleness of things, will in the future commune with us, as we do with the antecedent dead; in a sense, we feel all that hath happened and ever will befall. Hence whatever our senses reveal, and the unseen processes which our reason explains, are the veins, the arteries, the life-strings, of our knowledge. By this knowledge we are assured that our mental faculties and forces, our sensations and emotions, are parts of

[1] Aristotle's "Ethics," Bk. I. chap. i.

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that universe; and are not less true than the universe itself; they, indeed, argue a strong constitution which, projecting its force onwards, outlasts all distempered infection of present things, enters

> "The springs of life, the depths of awe,
> And finds the law within the law."
>
> *Lord Tennyson, The Two Voices.*

"To sight without reason the universe appears to be filled with light—except, of course, in places surrounded by opaque bodies."[1] Reason shows that the sensation of light, or brightness, is our own, does not exist outside organization. The sensations of colour, of sound, of fragrance, of taste, of touch, are effects; we, ourselves, by the peculiarities of our organism, translate what we conceive to be forces, motions, substances, into the pleasures and pains, the art and science, the work and rest, of human existence. These things, though not all material, have an objective existence in as complete a sense as matter has: that is, they are something which exists independently of our senses. Now, matter and energy—whence come all the forms of force—we find, by innumerable experiments, cannot be destroyed; nor can we create the slightest quantity. The quantity which is in the universe remains unalterable, except by the Almighty; but the forms of matter, and the forms of force, we do alter every day and hour of our lives. Our own bodies, our sensations, thoughts, emotions, change continually; but the essence of ourselves is unchangeable—the real substance and energy are everlasting. This is that of which our inner man is

[1] "Recent Advances in Physical Science," lect. xiv., "Force," Professor S. G. Tait, M.A.

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conscious, by which we know ourselves to be the same as when a boy; and, that is not all; in those powers by which we are ever and ever converting present perceptions into hopes and assurances of future realities, we have intuitions of immortality. They are of the Eternal, and come from Him as an indestructible everlastingness, the centre of the convertibleness which designates us for the future, and gives grandeur to our being, as if God said—

"Whatever natures be
To mortal men distributed, those natures come from Me;
Intellect, skill, enlightenment, self-control,
Truthfulness, equability, and grief or joy of soul,
And birth and death, and fearfulness, and fearlessness and shame,
And honour, and sweet harmlessness, and peace which is the same
Whate'er befalls, and mirth and tears, and piety and thrift,
And wish to give, and will to help,—all cometh of My gift!"

Edwin Arnold, M.A., The Song Celestial, Translated from the Sanskrit.

"Physical Science is the knowledge of relations between natural phenomena and their physical antecedents." This does not contain all that we wish to know, but teaches that not rest, not equilibrium, not stability of position; but ceaseless activity, restless conflict of forces, continual fighting everywhere, is the order of nature; not only in the near, but the far-off; as well in the atoms, so small that we never see them; as in the stars, whose magnitude awes us. The physical is continually passing into the sentient; the sentient, into thought; thought, into emotion; and by this thought and emotion we have a sense, or intuition, that Spirit enters matter, and the Eternal clothes Himself with the temporal. The waves of ether, measurable yet inconceivably minute, impinge on the optic nerve, and

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that impression is by the brain converted into our sense of light. Men of science call this, "a fact, certainly true." By the same kind of impingement, pictures of the universe are formed on the retina of the eye. These, when conveyed to the brain, are converted by mental power into a sense of Divinity, sacred love, grateful worship, and conviction that so grand a scheme involves a glorious future. These are amongst the truest, grandest, and most ennobling of facts of human experience. Every physical, vital, mental, moral process has its own sphere of operations; always changing, and dying, only for renewal.

> "The old order changeth, yielding place to new,
> And God fulfils Himself in many ways."

The ancients, the patriarchs and prophets, saw this; and their conceptions of the universe, its far-reaching purposes, and its manifestation of the Almighty, the Ever-Living One, became, by convertibility of forces, anticipations of scientific research:

> "A healthful hunger for the great idea,
> The beauty and the blessedness of life."
>
> *J. Ingelow, Gladys and her Island.*

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RESEARCH VI.

THE CONSERVATION AND DISSIPATION OF ENERGY AS PREPARATION FOR THE LIFE TO COME.

"In the interpretation of Nature there is no more mortal sin than the wilful confounding of her distinctions. . . . When we kneel down and put our ear to Nature to listen to her divine music, we must try to catch not only every note, but every tone and semitone and overtone, and all the transitions between them, if we desire to enjoy and to understand her harmonies to the full."—The DUKE OF ARGYLL, *on Professor Huxley and Canon Liddon, The Nineteenth Century*, March, 1887.

"Dare to be true. Nothing can need a lie:
A fault, which needs it most, grows two thereby."
GEORGE HERBERT, *The Church Porch*.

WE are in a world of infinite complexity, struggling to understand it, but our powers are feeble, and much reserve, much caution are needed, lest we lose our reverence in a muddy torrent of bad physics and of metaphysics, or in a fog of ignorant theology. In the pulpit, stupid nescience is not allowed; nor with the positivist, can we admit that human knowledge is pure emptiness; nor with the unbeliever, that Christendom's hope of heaven is "a millennium of moonshine." We will look forward to, and endeavour to establish, those higher interpretations of things, which are already coming into view, preparing us for the science of the

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future, and bidding every noble worker be of good cheer.

> "Charmed and compelled thou climb'st from height to height,
> And round thy path the world shines wondrous bright;
> Time, space, and size, and distance, cease to be,
> And every step is fresh infinity."
>
> *Translated from Goethe, by J. A. S., Spectator, September* 24, 1870.

It required the strong fire of many men's genius, and the patient labours of several generations, to forge and finish weapons that would open a way through all obstacles into the citadel of Nature, and her most secret recesses. Heraclitus, who was in renown at Ephesus, B.C. 500, declared that fire was the great cause, and that all things were in a perpetual flux. Democritus, born B.C. 470, originated the doctrine of atoms; and Aristotle had a glimpse, or an idea, of some universal medium. The ancients were not ignorant of all the great principles of the universe; but, having few scientific instruments, were unable to raise accurate scientific conceptions. They possessed great genius and intellectual power, knowing many things which show that the universe has more than one point of view, and contains many more things than it expresses. Some moderns forget that weights, measures, and standard clocks do not reveal all the deeply seated and vast enfolding principles of the universe. Others greatly enter the spirit and design of Nature; discover many and valuable relations between the properties of matter; ascertain the laws of energy, the great principle of conservation; and the fact that the mechanical energy of the universe is being transformed into universally diffused heat, so that, unless there is a compensating influence, it will at length cease to be a fit abode for living beings.

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The dissipation of mechanical energy into diffused heat is not rapid, the sun is not wasting or consuming itself very fast; or there could not have been those total eclipses, which did really occur several thousands of years ago; nevertheless, the process is going on; and, despite the conservation of energy, there is a gradual degradation. This cannot have been eternal, as to the past; nor can it be eternal, as to the future; therefore we know that the worlds had a beginning and will have an end; Nature is not self-made nor self-sustaining. It is not less due to common sense, than to science, that we believe in God; and, as to the end of things,

> "Where an equal poise of hope and fear
> Does arbitrate the event, my nature is
> That I incline to hope, rather than fear."
>
> *Comus.*

There is nothing aimless, nothing purposeless; law reigns where even chaos seems to prevail. In our own reason, the powers are not without meaning; hopes and fears are not cloud-based and cloud-capped; nor are our pursuits delusive, to be followed by failure. There is use in the endeavour to unfold perplexities, though no intellect on earth can, as yet, fully solve them. They, like the heart's inmost recesses, are not to be dark for ever. That sacred awful sanctuary, within the veil of the ancient Jewish Temple, was entered once a year by the appointed man, and blessings were brought for all the people. Students of nature who know that this world did not build itself, and does not maintain itself, but is due to some Eternal Power who makes it as a Lodge for Himself, reverently enter the mysteries, inweave their thoughts, more and more, with the

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science that testifies of a lasting destiny, and that everything is charged with grandeur.

"That which the fountain sends forth, returns to the fountain.
Patience, accomplish thy labour; accomplish thy work of affection!
Sorrow and silence are strong, and patient endurance is Godlike.
Therefore accomplish thy labour of love, till the heart is made Godlike,
Purified, strengthened, perfected, and rendered more worthy of Heaven."
Longfellow, Evangeline.

The conservation of energy, taking energy as the power of doing work, means that energy is imperishable and immortal. When and wheresoever it seems to vanish in performing mechanical, chemical, and other work, it only undergoes a transformation, and is always of the original amount. What is not transformed passes into space. Picture the worlds as in a perpetual flux; and take a small portion as, isolated from the rest, forming a microcosm; this little world neither parts with any of its energy to the universe beyond, nor receives any from it. Such an isolation cannot be effected, but it is conceivable; and enables us to see how energy is always changing into mechanical work, some into heat, some into electricity, but the sum total of all the energies is always the same. Such is the principle of the conservation of energy.

The sacred great men of the Jews, patriarchs, prophets, priests, had not a scientific, but a sacred conception of the transformation and conservation of energy. The universe, all within them, all without them, was of consecrated meaning. The convertibility of Divine Might, Life, Wisdom, was proved to them; for Creation was the Eternal's handiwork, a revelation of His attributes. Their sense of incompleteness reposed

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in the completeness of God; and found, even in the wilderness, a shining way to eternal life. Above the stillness, beyond the awe of natural grandeur, was a consciousness of the Eternal. Every father was as a shadow of the great Fatherhood. Every blade of grass, every tiny flower, every wayside thing, was full of new wonders, strange invisible workings, which none fully understood; but they turned the child's delight into the man's rapture—

> "Full of His praises,
> Who dead men raises."
>
> *George Herbert.*

As for men, generally, their sense of Nature as that which becomes; which changes, yet remains; advances, yet continues the same; is the natural feeling that anticipates the scientific apprehension. The patriarchs preceded Moses; the prophets were prior to the apostles; Heraclitus, Democritus, Aristotle, Copernicus, foreran many modern thinkers, even as to the transformation and conservation of energy. Men knew that their substance, hidden from every eye, was curiously fashioned in the lower parts of the earth. So with the earth, and the things of the earth; of heaven, and the things of heaven; of paradise, and the things of paradise; everything was somewhere before it stood manifest. The earth, all the planets and suns are, so to speak, like the building of the Tabernacle by Moses, done from pictures elsewhere. There is a grand convertibility, wide as the universe, a grand transfer from the mind of God by the will of God.

Accepting conservation of energy as a true principle applied to the material universe; it, nevertheless, shows

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that every mechanical force is being degraded into a lower force, heat; and, this becoming more and more diffused, the worlds, as now existing, will cease to be fit abodes for such life as we are acquainted with. The physical universe, as a whole, being but an assemblage of all the parts; and, as no part is eternal, the universe is not eternal; because creation, though a manifestation of Deity, is a manifestation of that Deity in limited and external relations. This, true of the universe, is true of every part: the force of an atom is part of an atom's relation to Divine Power; the definition or shape of an atom is its relation to space, and, by space, to Infinitude; the influence of an atom, known to be infinitesimally universal, is an infinitesimal aspect of Omnipotence and Omnipresence conjoined. Consequently, every atom, all energy, in changing, in moving through space, is not affected as to its essence by lapse of time. Things, in their reality, are not retrograding to destruction; they possess an infinity of influence, an eternity of being, in many conditions and forms.

This conservatism, which gives to every part of every whole a definite certainty not less than that of the whole, is true of everything. The air, the ground, all water in and on the earth, are full of living creatures. Eye sees them not; touch feels them not; ear hears them not; but they are everywhere; and wherever their little life finds favourable conditions, the multiplying exceeds computation. Every one of these little lives is marvellously complex; and, could we know it all, we should understand the mystery of supreme eternal Power and Life. The same is true as to all intelligences; and we may further add of the intellectual

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atmosphere, grounds, and elements of our reason, that they are alive, so to speak, with germs of thought innumerable ; due to one Power, one Life, one Wisdom, from whom all things come.

If this be the scientific principle, apply it to that conservation of high, personal, individual identity, by which man consciously remains the same though every part of his body, by dissipation of energy and substance, has been changed. Do we not rightly regard him as something better, nobler, than that smallest material integration of energy, an atom? Is not the integration and definition of human consciousness in its special character an infinitesimal transformation of the Infinite Consciousness? or do you obtain all consciousness from no consciousness—something from nothing? Is not the force of a free, responsible spirit, its appointed relation to Divine Power? Is not its position in space, in time, as a permanent person, a manifestation of that adorable mystery, the Personality of God? Is not this, which we know of God abiding in us, the Divine tie and power that render our nature capable of the Divine Incarnation ; and of keeping sacred watch with Jesus

> "In the damp night, by weeping Olivet ;
> Or leaning on His bosom, fond caress ;
> Or dying with Him, on the raised cross ;
> Or witnessing His bursting from the tomb"?
>
> *Accommodated from Pauline.*

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RESEARCH VII.

THE UNIVERSE AS A MANIFESTATION OF RATIONAL ORDER FOR DEVELOPMENT OF RATIONAL CREATURES.

"There is no man living who is entitled to speak on behalf of modern science and to declare that it can take no cognizance of anything outside the beggarly elements of the Positive Philosophy."—The DUKE OF ARGYLL, *on Professor Huxley and Canon Liddon, The Nineteenth Century*, March, 1887.

"All tended to mankind,
And, man produced, all has its end thus far:
But in completed man begins anew
A tendency to God. Prognostics told
Man's near approach; so in man's self arise
August anticipations, symbols, types,
Of a dim splendour ever on before,
In that eternal circle life pursues."
ROBERT BROWNING, *Paracelsus*.

NEWTON, *qui genus humanum superavit*, has said: "Natural Philosophy consists in discovering the frame and operations of Nature; and reducing them, as far as may be, to general Rules Laws—establishing these rules by observations and experiments, and thence deducing the causes and effects of things."

Physical Laws are not things, or beings, or entities; nor bits of matter; but our intellectual conceptions of material objects and their relations. They are real in the sense that the laws of man are real; and in the

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realistic sense of other abstract conceptions—"the store of energy in the universe," "modern science," "survival of the fittest"—which cannot be regarded as nothings; though indeed some of the "valencies, potencies, homologies," spoken of by a certain class of professors, have very little reality, or meaning, that is worthy of regard.

By rational order, as to Nature and her laws, we mean a perceivable arrangement, intelligible to all the faculties of man's rational nature. We have faculties of bodily perception by which we recognize differences in density, in texture, in colour; and our arrangement of them, according to these differences, is a rational arrangement. Accurate science does not require that we limit ourselves to the material, the concrete; for, truly, reason often corrects the fallacies of our physical senses, specially that of colour; so that the faculty of belief, so much scorned by a certain class of men, asserts itself. In all sciences, if discoveries are to be made, reason must first venture in faith. The realistic presentation has to be tried by a purely intellectual conception, and the intellectual conception is tested by realistic presentation. We perceive only some of the relations between organ and function; in crystals it is hard to see any intimacy between structure and utility; but the proper work of science is to bring all phenomena into some rational order, and in relation to utility. So doing, there is the exercise of scientific imagination, put forth in scientific faith, and the verification is by scientific intelligence.

The science that is obtaining most favour, and by which our scientists will be accounted great or small, is that which goes beyond the merely sensible qualities of

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things. The material, the concrete, is being dissolved into pure abstractions. Thus heat is a mode of motion; so is light, magnetism, electricity, colour. These are not things, bits of stuff, or lumps of matter, but they are very great realities. We are coming to the conviction that the highest, the grandest things in nature, are not material things; but "things in their relations with other things, and with our own intellectual powers." Planets and suns are immensely big things, but their perceivable and intelligible order is bigger. There are higher realities than material magnitudes. If our faculties of design, of foresight, of mechanical invention, discern specialities of relation, say, between the facts of animal structure and the facts of animal function; if there is a kind of rational order when "seeds and eggs perform actions which contribute towards a certain end;" these and other realistic presentations of intellectual conceptions, are proofs that we are living in a world of mind; and therefore manifestations of rational order are sought and found.

We profess to formulate minute and ancient beginnings, and the whole course of organic progress up to man. It is thought that the potentialities and organs of the human frame were displayed in many early animals, and that a prophetic eye could have foreseen that man was coming. In the lower creatures were prophecies of ourselves. Out of this springs a supplementary light; man, the new glory, mingles with glories much higher. The tendency of things, to him, indicates a further tendency. Incompleteness is declared, by his aspirations, his yearnings, his hopes, showing that all is not yet won. Sense, intelligence, emotion, are signs of invisible realities and energies; and he who does

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not regard them as symbols of an advance, of a tendency to higher life, of a development and multiplying of powers, so that man may correspond with that universal teleology, that determining principle, which shapes all things for a future, is not a true scientist.

We unsettle the foundations of all science if we say, "The physical laws of the universe are manifestation of an order by which all things are conserved to form a part in the future;" and then say, "That which is true of the less noble things is not true of the grand faculties which conserve the intellectual and moral personality of man." Higher life is not less clearly delineated in us, than the higher life of man in the animals that were before him. The vaster teleology which includes the whole certainly contains the parts.

The difficulty as to the universe being a manifestation of rational order, arises out of the seeming crush in nature, the little or no care for individuals, apparent failures, the evils of life, the perverseness of man. There is no supreme, dominating, informing influence, which keeps a plant from blight; an animal from disease; a man from the most culpable wickedness and disastrous folly. The promised harvest does not come; the perfection of animal frame, seen in men, in our high-bred horses, and in other animals, is found marred by defect. The beloved and tenderly nurtured child may bring deadly sorrow to the parents. Vastly more creatures are evil, parasites that live by the pain and destruction of others, than are good and do good. This is not in agreement with an all-prevailing rational order; seems, indeed, irrational.

There is an all-prevailing rule, we are sure. The

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ultimate particles of matter are instinct with motions and properties that, however small, concern the vastest masses and most wonderful velocities. The pulsations of life in organic bodies of extreme minuteness are not less regulated than the larger processes in man. Every part of known space is permeated with forces that pass and repass as by a ceaseless telegraphy, and every one is precisely adjusted to the magnitudes of worlds. So astounding, complex, precise, is this adjustment, that to communicate the vibrations of ether to our optic nerves, and produce the sensation of light, some two hundred and fifty thousand fibres are required. The planets and suns are moving in space, and we find, by application of mathematical science to these motions, that all the radiant orbs will occupy other portions of space in the future, and be in different relations to one another, and to the whole. That future is the determined meaning of the present; the accomplishment of all tendencies, small or great, concern

"Yonder hundred million spheres."

Lord Tennyson, The Two Voices.

We do not observe any power of causation in the laws of nature, either for the origination or completion of this magnificent future. Laws are our own formulation of sequence and relation as to natural facts. The meaning of facts is so greatly enlarging, we are obtaining such hints and conceptions as to the ultimate constitution of matter, that some of the most incredible miracles are being brought within the limits of conceivable physical possibility, by some, at present, occult processes. In this way, what we regard as contraries may come into agreement. We learn that the philo-

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sophy of nature responds to the instincts of human consciousness, and that special faculties enable us to deal with it.

Not confounding the effervescence of soda-water with the mental activity of our brain, but discerning distinctions and differences; advanced science and metaphysical analysis showing that matter may be the concrete of a function of energy, and energy a function of mind or will; we know of an actuating cause, a maintaining intelligent influence, of which our own mind is a living miniature. We ascend from unity of power to unity of science, and from unity of science to unity of will, and find the Divine height of philosophy. Not the universe, none of the things of it, nor the changes of it, are by self-origination. Science cannot find any inherent creative physical power in them, nor any foreseeing intelligence in them. One force is by another force, and is transformed into yet another. The simple grows complex, the complex is capable of analysis, but the essence of the thing and of its changes is an imparted inner mystery; continually bursting out into new form, new power, new relations, new light. The laws of matter are a prelude to the laws of life, to the symphony of sensation and thought, to the great harmony of man's intellect. Our view of all things amounts to this—the matter of the universe is as a great nerve; space is a breathing-place; time is for manifestation of the temporal forms of the eternal; the sky, that noble canopy above, is like a grand head with brain moving by intelligence; all the philosophy of things is a thought; and all creation is a word of the Almighty.

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"Though a veil of shadow hangs between
That hidden life, and what we see and hear,
Let us revere the power of the Unseen,
And know a world of mystery is near."
Adelaide Anne Procter, Unseen.

The intelligibleness of the universe being not less the ground of our scientific interpretation, and the application of it to manifold use in our daily life, than proof of an intelligent Creator; how can we explain the apparent irrationality of the parts?

First Answer.

A wise, good, almighty, eternal God would, we assume, as being infinitely perfect, create that which is the very best of its kind. This best, if brought into being and completed without any co-operation on its own part, would, however skilfully constructed, be a mere machine: therefore, not the best conceivable thing.

The best created thing, of which we can form a conception, is a living creature in God's own image and likeness; capable of self-control, of choice, and of rising into appreciation of the Creator; having a capacity to render service in a spirit of love, of truth, of purity, of wisdom; until, at length, this which is finite, which is temporal, shall consciously become finitely partaker of all that is in God. Such a being would be man—a son of God. A world, or a universe, so constructed as to be in co-ordination and co-operation to make earthly trials heavenly discipline, is the realm of nature. We think it out in the following manner, which is our

Second Answer.

Nature, viewed at large, displays a state of things that is continually becoming; and not less continually

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passing on into variety of form and force, of place and relation. Whatsoever is created never remains—no, not for the fraction of a second, in the same place, or condition. The so-called elements, are various composite arrangements of the particles of a uniform primitive matter; possibly of ether, the universal medium; but even that seems a highly complicate substance. This substance, these elements, are the material underlying all life, all sensation, all thought, all emotion. Matter is the highly artificial, plastic substance with which mind works and manifests itself. Not that there is in every particle of matter a piece of mind-stuff; but that given potency which is the promise and seed of all that it becomes. In this sense, the imagery of Milton, and the genius of Shakespeare, were latent in the fires of the sun.

Matter has no power of its own. As shown by the first law of motion, it continues in its state of rest, or of motion; except in so far as it is compelled, by some energy, to change that state. The name of the rate at which there is motion, or work, is force; the doer of the work is energy. By this energy Nature has a sort of automatism, as if all was done by herself; and there are natural processes, the basis of science and art, by which water, naturally and artificially, becomes wine; and "sugar is turned into alcohol, carbonic acid, glycerine; and gas refuse is transmuted into perfumes more delicate than musk, and into dyes richer than Tyrian purple." This vast, complex, and mysterious process may be called the first series of autonomy.

Everybody who observes the development of a seed into a tree, of an egg into an animal, may note that

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relatively formless matter gradually takes definite shape and structure; which contribute toward a certain definite end. The *causa materialis* and *formalis* is manifested in the process tending to the seed or egg. The *causa efficiens*, within the seed or egg, tends to the growth and metamorphosis which proceed, in unbroken succession, to make up the life and form of the plant or animal. At starting, the matter of the egg, or seed, was apparently like that of all other material bodies: then came the peculiarity, in contradistinction to lower material forms, which worked towards an end by means of a living organization.[1] This we may regard as the second grand autonomy.

The more our knowledge of the universe grows, our thoughts widen and deepen. At every successive moment of time, in logical and physical sequence of the preceding arrangement, new series, with parts of exquisite beauty and symmetry, present themselves; and not a link in the chain of natural causes and effects seems to be broken. The embryological and palæontological discoveries of modern times show that there never has been complete biological difference, or severance, between the populations of any two epochs. There is no indication that, so to speak, "the Creator improved upon His thoughts as time went on." There have been, and there may be again, "catastrophes to which the earthquake of Lisbon is a trifle;" but no disorder, no lawlessness, not even in the original chaos, is to be found. The phenomena of growth and metamorphosis, ever working towards organs and functions, also con-

[1] See "Scientific and Pseudo-Scientific Realism," Professor Huxley, in the *Nineteenth Century*, February, 1887, p. 203.

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tribute to the production of sensation, of thought, of emotion. So closely are these related, that we know not where they begin, nor where they end. There is a life that seems no life; and there are manifestations of sensation and will in the swift turnings of creatures whose world is a drying film of water used for their microscopic exhibition; and there are displays of thought, and a kind of conscientiousness, in animals which are far off from man. They possess a will, lower than man's, which can bend the energies of the universe to its own purpose. The instincts of thought, and we say fearlessly of morality also, are universally associated, not only with intellectual conceptions, but with material objects. There are problems reaching down to the lowest depths of nature,

> "Which be they what they may,
> Are yet the common light of all our day."[1]

We climb the hills of knowledge, and above, in the starry height, is a perceivable display of vaster and transcendental intelligence. This relation between the physical facts in nature, and mental facts in ourselves, is the third grand autonomy.

Theologians, and men of science, have never given due reality, nor half enough strength, to these facts. There is that, even in lowest things, which treats many of the energies in nature as servants. Neither mite nor man is free from law, but both subordinate other strengths than their own to work: the mite for his meat, and man for uses very various. This fact, with the issues belonging to freedom, prove that the struggle for life is carried on in many forms and by many powers.

[1] The Duke of Argyll, in the *Nineteenth Century*, March, 1887, p. 328.

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The weak, the unfit, succumb; their death being a necessary prelude to higher life for others, if not for themselves. Physical, organic, mental progress, is wrought by processes wide as the universe; nothing is quiescent, all and everything, the whole and its parts, are seen by the eye of science to weave a living garment for God. Our own worth, even the worth of the universe, lies not so much in what we possess; as in the conflict, as in the faculties connected with it, specially our own faculties which indicate the power of an ever-growing perfection. We kneel reverently to God, and put our ear to nature that we may catch the divine accents of secrets, never loudly proclaimed, always whispered; and we learn at least some letters in that great alphabet of evil which is so full of mystery. We likewise discern some gleams of a splendid process by which the very automatism of nature is, little by little, elevated into that high good-will service of God toward which the psalmist looked when he said, "Let everything that hath breath praise the Lord" (Ps. cl. 6).

The manifestation of rational order in the universe, viewed even in its apparent failings, does away with feebleness and bootlessness. Eternal Power, clothed with that wisdom which natural order proves; and animated with that Goodness which beauty and joy proclaim; is working by all and every adaptation to a grand result—very noble, very precious. Scientific men discern in the very atoms those potencies by which worlds become glorious; and we look up in faith to the Living God—He has not beautified the earth in vain.

> "For Nature, giving instincts, never failed
> To give the ends they point to . . .

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So thou with thoughts and longings which our earth
Can never compass in its narrow verge,
Shall the fit regions of thy spirit gain,
And death fulfil the promptings of thy birth."
Westland Marston, Immortality: An Inference.

The universal scheme is one of moral culture, and of redemption from evil. It is calling out the noblest powers in us, and in all things, to pursue that final good which God prepares. The hand of Him who healed the wound made by an angry disciple in the Garden of Gethsemane, will heal all injuries, soothe all sorrows, and wipe away all tears. We study nature in the assurance that "the sun and the sea, the stars and the flowers—like frost and snow, rain and dew, hailstorm and thunder"—bear proofs of arrangement where the careless eye sees nothing but accident. Our faculties brighten in the light of perfect faith. There can be no too much, no too little, though infinite be the mutations.

"Through shifting sea
And lands huge monstrous beasts once took their range
Where now our stately world shows pleasantly!
Then be not fearful at the thought of change;
For though unknown the times that are to be,
Yet shall they prove more beautifully strange."
Charles A. Houfe, The Times to Come.

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RESEARCH VIII.

PRE-ESTABLISHED HARMONIES FOR NOBLER ENDS.

"Theology deals with the origin and destiny of things; science with things as they are according to human observation of them . . . Theology accepts, without the least reserve, the conclusions of science; it only rejects the claim of science to contain within itself every spring of knowledge, and every domain of thought."—CANON WESTCOTT, *The Gospel of the Resurrection*, 3rd edit., p. 48.

"Safely gaze
On that which is the final victory of love,
Evolving out of darkness light in heaven."
BICKERSTETH, *Yesterday, To-day, and for Ever.*

LINES, finer than a spider's web, the nervous filaments of the senses, are our avenues of communication between the world without and the world within. Spread over a little space at the roots of the tongue, they make the savours of nature tributary to our pleasure. Unfolded and ramified over tiny spaces in the olfactory organs, and the hollow of the ear, they enable us to catch the perfumes of every fragrance, and be attent to the many voices of nature. The insect and the song-bird, the roar of thunder, the rush of cataract, the murmur of the ocean, are the earth's orchestral service in the cathedral of the universe. Within a small spot, on the eye's interior, is a chamber of representation where are gathered the glitter-

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ings of constellations, very remote, even on the verge of space; and there the beauties of every fair landscape are painted quick as thought, and with a flash of light. By a series of pre-established harmonies, our outer man makes the inner man to know of things in heaven and things on earth. Millions of lines, more wonderful than any telegraphy of man, converge in focus for our organs; and are inlets of light and knowledge from the past, the present, and what we know the future will be. We are not the creatures of a moment, but an epitome of the universal, of the infinite Life, of the glorious Eternal.

> "There is a soul above the soul of each,
> A mightier soul, which yet to each belongs:
> There is a sound made of all human speech,
> And numerous as the concourse of all songs:
> And in that soul lives each, in each that soul,
> Through all its ages are its lifetime vast;
> Each soul that dies, in its most sacred whole,
> Receiveth life that shall for ever last . . .
> And live in life that ends not with his breath,
> And gather glory that increases still."
>
> *Richard Watson Dixon, Humanity.*

The weather, so variable; gravity, acting in decreasing power under what seems an invariable law; and all other laws; are by that same magnificent influence which determines, at this moment, the position of every star in space. The crops, grown on our fields, are there as various outcomes of organic matter from inorganic matter; outcomes, by means of greeting from some skyey influences. They are new shapes assumed in the laying aside of old shapes, and will again pass on into other forms. In like manner, our flocks and herds are not by accident, not by a reign of caprice, not by mechanical necessity, but by an accuracy all-perfect,

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and by a complexity all-embracing. These, and all other objects, are forms, motions, shadows, from forms and powers invisible. Our spirits, in serene meditation find a grandeur very plain to thought; simple, calm, free. Life merits all our care. Besides sparkles of grace, angels' ministry, with glimpses of the spirit—the seen being ever and always the unseen made manifest; the best and greatest is this—the instinct and love of truth, however marred, in every one of us, is the promise of that future whither all things tend; is the gleam of that perfect truth, so near to all; yet, at present, by few possessed.

The dust, which cleaves to our fingers when we touch the wings of a butterfly, is a number of tiny feathers. On these feathers, many lines cross one another. Between every pair of these lines, are five or six rows of scales, like the scales of a fish. Select one of the largest of these feathers—a dust-particle taken from the body of a sphinx—it measures one-fifteenth of an inch in length, and one two-hundredth of an inch in breadth, and has one hundred and four longitudinal lines. Between every pair of lines six rows of scales are visible, making the number of these little scales, sideways, six hundred and twenty-four; the number of the scales, downwards, two thousand two hundred and twenty-eight; so that the number of scales on this one little feather amounts to one million four hundred thousand; and the total number, to a wing of one square inch in surface, is fourteen thousand millions. Butterflies and moths, with yet smaller feathers, are calculated to have forty-two thousand million scales on a square inch.

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"With stammering lips and insufficient sound,
I strive and struggle to deliver right
The music of this nature, day and night
With dream and thought and feeling interwound,
And inly answering all the senses round
With octaves of a mystic depth and height,
Which step out grandly to the infinite."
Elizabeth Barrett Browning, The Soul's Expression.

These marvellous specialities of complicate arrangement, which prove that the smallest things of the world are not of less mysterious wonder than the grandest, make us more than suspect that a man's bewilderment concerning the incomprehensible universe is the measure of his wisdom. Then as we regard the currents of feeling and thought traversing our hearts and brains, and find them impelled by energies which move the great and small, we are infused with a sense sublime of some living Will, intelligent and holy. There are harbingers everywhere, and in all things, of golden possibilities. As we draw secrets from granite substances, so in the wrinkled old man flourish flowers of hope that the old self may become a better self. The earth seems not to grip him. Mortality's deep yearning, to fulfil some Will imperishable, has grown incorporate with his life. Even the dead abide with us, their invisible hands still hold our thoughts and affections. That shows there are in death vibrations infinite of life. "As a star's travelling light survives its star," so hold we that the Eternal Power, who has set a throne of judgment in our conscience, establishes the dread of doom that we be warned—for nothing in nature is untrue; and gives bright expectations of the heritage that is to come. Not only because of this do we love God—

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"We love Him for love's sake; that evermore
We may love on, through love's eternity."

The various pre-established harmonies, which combine the universe, in all its parts, as an intelligible whole; and conduct everything into the future without a particle of loss anywhere; have their representatives in man. There are indications of a future, for which most men not less instinctively and naturally think, and, in some way, prepare, than do the birds for their young; and there is high moral and intellectual conviction that the framework of nature, and the course of human affairs, require some rectification; and there is that sense of right and wrong which irresistibly witnesses concerning a responsibility, not yet satisfied. Luther said that his life had been one long patience. Tycho Brahé, during his last illness, was heard to exclaim, "Ne frustra vixisse videat!"—"Oh that I be not deemed to have lived in vain!" Scientific men, theological men, good men, bad men too, live in the effort to attain some far-off end. The creatures below man, content with such things as they have, do not manifest any consciousness of a life to come; but human life is so interpenetrated with needs transcending the present; the longings of human society so exceed whatever is nigh at hand; that the far-off must always be considered even by those who would stifle, or have stifled, the fear of future judgment. The novels of our day appeal to the common conviction that Divine Love has good things in store for us. "I know very little of what they say, and am at the beginning of everything, but I am sure that whatever love I have for you is but the tiniest ray of His love; and if you persist in shutting out all

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but one ray when the whole sun is ready to light you, you will find, as I have found it, very dark" (Donovan). Of every grand man who ennobles our life, whose example inspires courage, we say—

> "With reverent feet the earth he trod,
> Nor banished nature from his plan,
> But studied still with deep research
> To build the Universal Church,
> Lofty as is the love of God,
> And ample as the wants of man."
>
> *Longfellow, Tales of a Wayside Inn.*

In our near physical association of worlds, the sun is the swivel of revolutions, the hearth at which we warm ourselves, the lamp that lightens us. That sun—though a great city, to which our earth is but as a hamlet with few houses—is not more, compared with what the sky contains, than one grain of sand to all the grains of sand on the seashore; or as one sprinklet from one of the waves of all the waves that belong to a measureless ocean. Now, if hope of a life, greatly exceeding the present as the sky excels the sun, caused neglect of duty and disparagement of mortality, it would be out of gear with pre-established harmonies; but the most pious, loving, and humble of our race, the most diligent and skilful and conscientious in duty, in art, in science, are those who look upon this life as the germ of one far more glorious.

> "Wouldst thou the holy hill ascend,
> And see the Father's face?
> To all His children humbly bend,
> And seek the lowest place. . . .
> Thus humbly doing on the earth
> What things the earthly scorn,
> Thou shalt assert the lofty birth
> Of all the lowly born."
>
> *George Macdonald, Violin Songs.*

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The great breaker of pre-established harmonies is evil—physical and moral. Turn the light of truth on this evil, and a death's-head is revealed; destruction of nature, and the death of man. A debt that impoverishes us; a burden that crushes us; a thief that robs us; a leprosy, a plague, a poison, it corrupts our joy; a serpent in our path, another letter shows it—a very devil. Viewed as sin, it is the temptress that steals our virtue, the murderess that destroys our life, the sexton that digs our grave. She first deceives, then damns the soul. With more hideous metamorphoses than fable has fancied, gentle children are made proud and disobedient, mothers become monsters, fathers are Herods and murder their innocents. Sin lights the torch of war, bears it blazing into all lands, to set towns in flames. She is the siren who smiles to deceive, who sings to delude, with horrid flattery beguiles to perdition. With sophistry, hurling reason from the throne, she drives the unbelieving, the sensual, the godless, as Gadarene swine, and they rush down the cliffs of degradation into a sea of ruin. Were there no cure for this, did no hand stay the destruction, goodness would cease and confusion triumph. There is a remedy, and out of the evil is brought good, even the grand transcendental eternal harmony of God and Nature and Man, which comes by Jesus Christ our Lord.

The life of Christ is the Great Life. He is the Man of genius, of piety, of emotion; the grandest, most heroic, and passionately interesting of all men. As an example of goodness overcoming evil, of love conquering hatred, of utter weakness and defeat winning the palm from strength and victory, He is unrivalled.

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He is so in God, that God is full of pity; so in man, that man, made to hate sin, is in love with holiness. He is the great Establisher of harmony; the Rectifier of wrong; the proof that the creation, for a season subject to vanity, is by the fore-knowledge of God, by the pre-determination of His will, so full of pre-established harmonies, that all things, despite every evil, work together for everlasting good. Now the man of faith sees things that he never observed before. Prayer is a delight, sacraments are a life and power. Penitence brightens into pleasure, pains endue the heart with delicious humility, and sorrows reveal a Heavenly Presence that comforts. Our work is meat and drink; while sacred thought and emotion tingle in our heart, as if God were about to speak, and earth was making itself into Heaven. The Eternal is in us, and we in Him; our destiny is boundless, and Heaven our Home. The life we cannot keep is changed for a life we cannot lose. We know why glorious aspirations leap like angels in the temple of our spirit; why there are beauties that are not of the earth; why the stars, as if holding festival around the "midnight throne," suggest powers and glories excelling all we are able to approach. They are displays of pre-established harmonies, of the mystery of nature, of man, of God. They are preludes to those higher things, wherein we pass out of the shadows into the light, and in that light abide for ever.

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RESEARCH IX.

ON THE POWER TO GO BEYOND OURSELVES.

"And shall I find no Father? Shall my being
Aspire in vain for ever, and always tend
To an impossible goal, which none shall reach,—
An aim without an end?

. . . . .

"Nay; my soul spurns it! Less it is to know
Than to have faith: not theirs who cast away
The mind God gave them, eager to adore
Idols of baser clay.

"But theirs, who marking out the bounds of mind,
And where thought rules, content to understand,
Know that beyond its kingdom lies a dread
Immeasurable land.

"A land which is, though fainter than a cloud,
Full of sweet hopes and awful destinies:
A dim land, rising when the eye is clear
Across the trackless seas."

LEWIS MORRIS, *Songs of Two Worlds*, p. 84.

IT seems a truism, "that like things, in the like circumstances, will act alike;" but if this, which seems so true, were altogether true, the worlds would never have become what they are. The present condition of the earth is proof that like, in like circumstances, produced the unlike. In very ancient ages, there was no life in the earth, and the dead became living; the living had no

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instinct, and instinct was added; afterwards, to instinct was given intelligence; and to intelligence, emotion. Things were advanced beyond themselves. The departure from uniformity was by a sort of free operation.

Was this sort of free operation by automatic action? We are told that the universe and all in it, plants, lower animals, higher animals, and men, are mere machines; and that our thought, will, emotion, are produced by unconscious physico-chemical energies.[1] There are who say, "A moving molecule of inorganic matter possesses a small piece of mind-stuff." Descartes affirmed it of the brutes. Some men, in our own days, to get rid of responsibility as to their freedom, accept the Pythagorean statement—"Number is the essential fact and principle of all things;" and pleasantly enough, with a musical philosopher, declare, "The soul is a species of harmony." Even if so, men and things did, in time past, go beyond themselves; for things became other things, unlike themselves; plants, animals, men, changed and changed again; and into men came a harmony which had no pre-existence. There was a surpassing process.

"Sleepe after toyle,
Porte after stormie seas,
Ease after warre,
Death after life,
Doth greatly please."

Faërie Queene.

Taking all in all, the changes and grandeur of the past; the greater and lesser spaces, distances and splen-

[1] Stated in La Mettrie's "L'Homme Machine;" by Nägeli, *Nature*, October 4, 1877; Report of the Munich Congress of the German Association; by Lange, "History of Materialism."

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dours of the stars; corresponding distinctions and differences in the Earth, as it is now, warrant a firm conviction that things pass from lower to higher stages. Neither we, nor Nature, have done all that there is to do. Looking at things with more insight than we had in the past, we shall find that the whole world and ourselves are literally built up by influences that know neither measure nor end, that lurk in a thousand disguises. If continuous, they are like the atmosphere —the same, yet not the same; if successive, they are as the waters of the sparkling spring; some of the natural traces are grand as the stars above; others crowd around us "like truths of science waiting to be caught." Men of culture have not only an enthusiasm for beauty in form and colour, a delight in melodious sounds, in sweet odours; they would attain a higher beauty, a better state; not in wild delusive effort, as of the moth for the lamp; but by a sort of prescience, as to some perennial existence. Joy and sorrow are not generally through consciousness of any present excess; but by a sense of something supernal which, as yet, they are unable to grasp. The cold dull man, dwarfed by the pettiness of small house-life, and useless observances not productive of thought, even he will awake sometimes to regret wasted gifts and long-lost hopes.

These various powers by which, after Divine Fiat, as Scripture says, the earth and waters bring forth of themselves; and the things brought forth transcend themselves, by passing on and becoming higher organisms, as the true view of evolution shows; indicate that the force, or power of doing work in nature, is something more than those forces which science shows are

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being so lowered by diffusion, that the entire universe of matter will fall into a state of everlasting rest. These forces, as they cannot prevent the passing away of existing nature, certainly could not have originated it. The great Energy, the all-originative and self-sufficient, is the Unknown Eternal who acts in all, by all, through all, in a way beyond our knowledge; and, yet, so in accord with our knowledge, as to be the correlate of all the work done, and of all the forces known. In this great truth Religion and Science coalesce: man's knowledge is not the greatest, nor man's life the highest: they are a streamlet from the Power, Wisdom, Goodness, of the Eternal.

We cannot draw a line and say, "Here knowledge ceases;" there is knowledge beyond, and there are things beyond to be known. Our physical vision fails with the horizon, where the finite melts into the infinite; but, as we advance our point of view, we penetrate and know more of that infinite; view transcends view; we go beyond our former vision; pass from the lowest elements to the loftiest heights of power and intelligence. The atoms and molecules are wonderful little machines, they minister to life, or take away, but know not, nor are glad. Plants and lower animals have little or no power to discern the results of their acts. Some men, idiots, are lower than the animals; some men are dull of intellect, narrow in sympathy; but as the less good beasts have relatives of higher degree, so men do not take vast pains to show that they are beasts, but endeavour to rise in ability, acquire dominion over nature, send forth their thoughts to observe order and unity throughout the universe; and as they observe something in

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blind forces that is not blind, and in undiscerning elements something that is discerning, they seek for some good and mighty Will. Such a Will accounts for all those arrangements which comprise the order of the worlds; is the source of prodigies; and accounts for atoms of potency, precious corn, fruit trees, sheep, and oxen.

These various powers, by which things and men advance, come from the invisible into the visible. Life is from antecedent life, thought from other thought, and spiritual states and Christlike deeds are from the Father of Christ. Further, whatever ranks as true in the spirit must have embodiment in the external; hence creeds, formularies, are symbols of an inner faith; and our life lived in the flesh, by faith in the Son of God, becomes so transformed that it is the life of Christ, the Son of God (Gal. ii. 20). He dwells in us, and by His Life we exceed our present life and live for ever (John xiv. 23).

We conclude that the universe is a vast reservoir of energy, and that every atom draws drafts on that energy. Man, an organic atom, of higher and more manifold powers, works; feels that he works; and follows knowledge, even beyond the utmost bound of human thought. He is not a machine, like a watch, wound up for a certain time to do some peculiar things. He can stop, run himself down slowly or quickly, and rewind himself. He can moderate or intensify the springs and weights of action, graduate the body by the mind, and the mind by the body. Strenuously call up strength and use it, so that Saul the persecutor becomes, by Divine Grace, Paul the Apostle; Luther, the monk, becomes Luther the Reformer; and all the

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difference is made between Socrates and those who gave him poison. These excelling powers remind us of Him who most excels; whose sceptre was a reed; whose diadem was a crown of thorns; whose throne was the cross; by whom we are enabled to become the sons of God.

"I think if thou couldst see,
With thy dim mortal sight,
How meanings, dark to thee,
Are shadows hiding light;
Truth's efforts crossed and vexed,
Life's purpose all perplexed,—
If thou couldst see them right,
I think that they would seem all clear, and wise, and bright."

Adelaide Anne Procter, Legends and Lyrics.

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RESEARCH X.

NOTHING IS LOST.

"I am whatsoever is—whatsoever has been—whatsoever shall be: and the veil which is over my countenance no mortal hand has ever raised."—*A Sublime Thought: The Inscription that was upon the Temple of Isis, as to the Great Mother, Nature.*

"The curtain was raised, for the darkness itself was meant to help in giving instruction."—*Anon.*

WHAT went before, and that which will follow, are not hidden by two unpierceable curtains of darkness: we know that what we have is the united product of all the past, that the joint produce of past and present will constitute the future; and, seeing the wonders already accomplished, the stupendous miracles of existence, motion, and law-abiding operations, we are sure that men who say, "There is no advance, there is no future worth the thinking of," are weaklings indeed—

"Half a reproach to us, and half a jest."

"There is in Nature a permanent element, and also a changeable; the changes are always the result of previous changes; the permanent existences, so far as we know, are not effects at all."[1] They manifest the great Reality, the Essence, the Power, by which

[1] Mill, "Three Essays on Religion," p. 142.

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things are and continue—the Infinite, the Eternal, the Unchangeable. Great truths and realities are most difficult of attainment. To say, "The future, a judgment to come, should be so clear as to need no argument, nor formulation in a creed," is the speech of a man who thinks that all the world is in his own nutshell. Wisdom is not common property.

The continuity of finite things is carried on, so far as we know, by changes. These changes are effected momentarily by the forces which round the suns and determine our own individuality. Not, necessarily, by retaining any particular particles of matter, or organic form; but by that energy which makes the old sun live on, not the same old sun, but renewed every moment, from the utmost limits of space; until, ceasing to act as sun, he is subject to new conditions.

There is a sequence of things, whose apparent uniformity enables scientific men to assert the reign of law. This reign and uniformity are not inconsistent with the most sudden and tremendous catastrophes. Slow process, and long continuance of outward sameness, may be quickly broken; and things not the same arise amidst seemingly identical circumstances; but, whether in continuance or change, no place and no condition is apart from law. There is little doubt but that other universes preceded our own, and that others will follow; but everywhere and always, everything was reasonable, no annihilation anywhere; conservation became transformation; and old things were renewed, by operation of one and the same eternal energy, to enter new shapes and occupy new places.

Nothing is lost. Nature would be lost, if left to

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itself, by passing into universal equilibrium; but the permanent Energy which is in Nature, yet not of or by Nature, while ever transforming all things so that atoms pass into molecules, and molecules into masses, masses into worlds, and worlds become scenes of life, of thought, of worship, uplifts man into a faith that lives and moves by grateful response to the ever-living Power. This most splendid process makes the elements of the dust in our streets to be at one with the basis of starry effulgence, to shine in the brilliant conceptions of human genius, and to take a power and crown of praise in those holy aspirations with which man rejoices in God. It is impossible that anything can be lost, seeing that such great strength is ordained out of weakness, and things are made of that which does not appear.

So well aware are we that nothing is lost in nature, nor anything unreasonable, that we take a word, or even part of a word, and build philological arguments to prove that ancient men knew of God, and worshipped. Geologists, not finding any one place where the strata are superimposed in the accepted scientific order, bring portions of rock from all places; and thus, by co-ordination of many disarrangements, arrive at the true mode and order of the various geological formations. Palæontologists, from an ancient bone, or the fragment of a bone, or the impression of a tooth, extract evidences which they use as links to weld the many lives of the earth into one vast chain, which the philosophic spirit binds to the footstool of Eternal Life and Power. So when "the eye is not satisfied with seeing, nor the ear filled with hearing," because they will have a higher use and a higher meaning; our highest faculties,

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all of them collectively and every one singly, find comfort and assurance in the poet's words—

> "I saw Eternity the other night,
> Like a great ring of pure and endless light,
> All calm as it was bright.
> . . . . . .
> True light shows the way,
> The way, which from this drear and dark abode,
> Leads up to God.
> "A way where you might tread the sun, and be
> More bright than he."
>
> *Henry Vaughan.*

We turn to very pleasing use the fact that nothing is lost, and that all change tends to conservation. The aspect of our friend's face when lit up with a bright thought, or aglow with noble emulation, is made to leave a permanent impression; and some special moment and look of life is made to live long after the outer form has passed away. By photographic art we take the negative likeness, and keep it in secret; no friend knows of it, no eye looks on it; but we keep it for years. Then we make the negative positive, and the look that a man looked long ago, reflecting a thought that the brain thinks not now, is seen; the look and thought speak to us, though he who looked and thought has passed away.

> "Old friends, old scenes, will lovelier be,
> As more of Heaven in each we see;
> Some softening gleam of love and prayer
> Shall dawn on every cross and care."
>
> *Christian Year: Morning Hymn.*

The process of likeness-taking may, by a sort of intension and extension, develop an inward clearness and

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a foreseeing spiritual faculty. Our consciousness is the plate; our character, the object to be portrayed; conscience, the light; cerebral action, the operator; time, the chemical agent. With due care, we learn to know ourselves, and what manner of men we are. In fact, men take their own likeness, day by day, hour by hour, and know not; but, after a while, they will know. The whole is capable of illustration. Using light, and duly adjusted instruments, we look into things invisible to unassisted vision. With more light, and greater mental discernment, we could so look into the germinated seed as to foresee the future flower, the shrub, the tree. We could, in a way, ascertain the nature of things, before the things come to be themselves; and know what our wishes, words, and acts will produce in the future. The process, further extended, gives discernment of other mysteries. By application of photography to astronomical investigation; the use of dry plates, in long exposure and with due adjustment for the heavens, bring into view the light of stars, so far off, in space, that no mortal ever has seen or ever will see them. They are marked on the plate, but eye, looking never so intently on the sky, sees them not. They are stars and clusters of worlds whose light, leaving them millions and millions of years ago, lived on until at last it came and told us, by a sensitiveness beyond the power of our own sense, that not one ray of light that shone so long ago, and encountered the vastness and conflicting forces of space, has perished. It brought to us the signal from very far, of worlds and worlds; and to those worlds, and further yet, is our own likeness carried, moment by moment; and as we form our permanent likeness, and it

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is seen by the all-seeing, the all-knowing One, so will our fate be. Nothing is lost.

> "Sunbeam of summer, what is like thee?
> Hope of the wilderness, joy of the sea!
> One thing is like thee, to mortals given,
> It is faith, touching all things with hues of Heaven."
>
> *Felicia Dorothea Hemans.*

The many energies which are within us we greatly control, even as we master the external powers which work in nature. We use them for good or for evil; and, after certain transformations, they become fixed. The bad man, as a blackamoor, whom you cannot wash white; or, as a leopard, whose spots no persuasion can change; the prodigal, made swinish, finds a hard master. Nothing is lost.

> "Let thy mind's sweetness have his operation
> Upon thy body, clothes, and habitation."
>
> *George Herbert, The Temple.*

If we uplift ourselves into more consciousness of the infinite Life, about us and within us, the interpenetration of the universal splendour carries us from glory to glory, by the Spirit of our God. We become rich, by turning the well-doing of common things into sacred duties, and these duties become privileges. Cleanliness, as flowers about us, is a godly and goodly adornment. Dressing and undressing our soul, searching with the light of Scripture for God's Image in it, we find Christ's stamp to boot; and thus know in whom we live and move and have our being. Our mental and moral constitution is being brought into perfect accord with that permanent, reasonable, and intelligible universal process, which fashions former and present things for new worlds. Our intense curiosity is gratified by the full

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conviction that the sense in us of a future, accords with the universal tendency of all things to the future. The truthfulness of nature seems to awake in our sense of responsibility. Every atom, a centre of the universal energies; every dew-drop, a reflection of heaven and earth; every soul of man, reflecting the image of the Eternal, has the countenance, or likeness, of an ever-living creature. Wonderful things are being done!

> "God shall take thee to His Breast, dear spirit,
> Into His Breast, be sure! and here, on earth,
> Shall splendour sit upon thy name for ever."
>
> *Robert Browning, Paracelsus.*

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RESEARCH XI.

HOW WE KNOW OF THE SUPERNATURAL.

"A spirit passed before my face; the hair of my flesh stood up; it stood still, but I could not discern the form thereof."—Job iv. 15, 16.

"From God,
Down to the lowest spirit ministrant,
Intelligence exists which casts our mind
Into immeasurable shade."
ROBERT BROWNING, *Paracelsus*.

THERE is a well-known tendency in nature by which all visible things are brought from a state of invisibility, and are made to pass into it again. The energy, so ruling nature, is not a part of it in the sense that a part is less than the whole. It is more; it makes the whole, is that by which nature is, and by which visible nature passes away. It is an over-nature, a supernature, the supernatural which makes nature.

This supernatural is, we think, that permanent, whatever it may be, which gives the appearance of abidingness, and of uniformity; though, in reality, there is no fixity anywhere; but change and passing away everywhere, not less surely than moment succeeds moment. We, ourselves, have a power to change things in their form, by directing force to act on them, and their collocation; but that which these things represent

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we cannot change, that which nature tells of is unchangeable. All matter, and every sort of force, whatsoever we feel, or see, or hear, or taste, or smell, we can change. By this we know that matter and force are not the Essence, are not the Cause of Nature; but a clothing, a representation of Something that is more than matter and force. We further perceive that the observed modes of work in nature, which we formulate as laws, are different ways by which the Great Unknown, the Supernatural, acts. Every scientific man knows this.

Nature is spoken of as self-contained, as if all things belonged to her, whether far off or near, and as if she did all things of herself. The speech is good for surface work; but, for high use, has to be amended and enlarged. We are not acquainted with any natural process which contains itself, or is fully wrought within itself. Take the growth of a seed into the plant, of the fœtus into the young animal; from the beginning, and all along the line of production, the action of infinite influences did not cease for a moment. Nature is a large clock, and the things of nature are little clocks; like clocks, they have some automatism; but it is not self-originated. Science shows that there is no perpetual motion; therefore the automatism is an endowment by the Eternal, who was before all worlds, and will be when all such worlds, as we are acquainted with, have done their work.

> "My foot is on the threshold
> Of boundless life—the doors unopened yet,
> All preparations not complete within."
> *Robert Browning, Paracelsus.*

Take example of symmetrical snares, spun by spiders

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that weave the geometric web. They are woven of an elastic spiral line, thickly studded with minute sparkling spheres of liquid gum. The circumvolutions fall within the same plane, and are crossed by threads which converge toward a common centre. The centre is immediately surrounded by various circumvolutions of a short spiral line devoid of viscid globules, and it forms a station whence the snare may be overlooked and superintended by their owner free from the otherwise possible inconvenience of being entangled. This all displays intelligence; not in the particles of the web, so that they adjust themselves; but acting in the spider, and he spins for a purpose. Now look at the hind legs of the instinctive artist. There is a strong movable spire, or spike, near the end of the last joint of each hind leg; by contraction of the flexor muscles, this spike is drawn towards the foot to oppose the claws; and thus the artist is enabled to hold with a firm grasp such lines as he draws with the feet of his hind legs from the spinners, and to firmly retain those to which he would be attached.[1] That the web is suitable for the spider, and the spider adapted to the web, and both to their surroundings, whether the atmosphere, or the little animals to be inveigled, is certain; but the art and part of each and every is from the Eternal Power.

The spider acts by instinct, but what is instinct? That, like everything else, requires an explanation; and every explanation leads to the Infinite. Now, our thought cannot understand, nor our language express, more than an infinitesimal part of what we shall some time appre-

[1] "The Spiders of Great Britain and Ireland," Blackwall, Royal Society, 1861, 1864, p. 323.

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hend. At present, the more we explain the more there is to explain.[1] The spider acts with more consciousness than the plant as it grows and blooms; and all is done, by a force derived from the things eaten by the spider, or assimilated by the plant, which science attributes to the Power behind all things. Thus the forces of plants, animal instinct, and human intelligence, are manifestations of a Supreme Power.

This capability of changing into something else, is by that co-operation of nature with the supernature, which is as a response in music by the instrument to the hand and mind of man. There is a something in the plant electing whither the rootlets shall pass, how and where leaves are to be put forth. It is that power of metamorphosis by which, as of itself, a plant, an animal, makes a new start; or, when things are unfavourable, degenerates. We speak of it as natural selection, as survival of the fittest; and the terms, if rightly used, express, not an operation apart from the supernatural, but something in consequence of that presence. A sort of wanting to do appears to be excited, and that is father to the act; as, with us, the wish is father to the thought. Take an acorn: the greater part of an acorn, that yellowish-white substance, is a mass of nourishment prepared for the germ; a little thing, about the size of a pin's head, at one end of the acorn, contains a rootlet and a rudimentary stem. The acorn remains in the earth as though dead, or in a trance, but when the sun's waves of warmth and light flow down upon the earth and pierce to the acorn, the germ awakes, the particles of matter are shaken, the nourishment is used, the

[1] Jevons, "Principles of Science," ii. 450, 451.

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rootlet takes root, a little blade is thrust up, the little new-born child grows until there is the mighty oak. The monarchs of the sky, the vast influences and forces of infinite space, and the universal medium, are adjusted to the formation of a spider's web, to the development of a tiny germ, they obey a paramount influence embracing all.

Discipline, which wastes nothing and puts everything to use, is in accord with that which gives us ability to master our own life. Brain comes to the front. In the measure that we rightly shape and strengthen our character, do we attain desired and distant ends. The impossible now, after a while, is found capable of performance. When we make truth the sceptre of our rule, we pass towards the possession of higher powers; and there is no good so excellent, no mastery so grand, as to be unattainable. The natural and the supernatural, are very much the same things at different distances and varying grades. The depths below every known abyss; the heights, transcending all summits; the evil, surpassing all mortal badness; the goodness, excelling all human goodness; of which the scientific mind, the theologic and poetic mind, form conceptions, show that there is a light beyond all light. Unto that light we would attain—a light that surrounds the Throne of God.

> "A happiness in store afar, a sphere
> Of distant glory; and our mind would climb
> To view the heights for ever and for ever."
>
> *Accommodated from Paracelsus.*

The hieroglyphic meaning of things far surpasses the meagre contents, and narrow outline, given in the gamut, or alphabet, of elementary forms and sounds.

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Our mental faculties are capable of quick exaltation and preternatural brightness. Space swells to our thought; time expands into eternity; in a night we live a hundred, or a thousand years, amidst things surpassing all human experience. These states do not derange reason, but communicate equipoise and serenity as from a higher sphere. The benign feelings not less steady and exalt the character, than they intensify those intellectual energies which are the great light of every majestic intellect. The hopes which blossom in the path of life—not reconciled with the tomb, as were death an eternal sleep—bear fruit in solid conviction that the mighty antagonisms, the infinite activities, the "wrongs unredressed and insults unavenged," do not make our life the very "chancery of dreams," as were all desire for good a thing of nought; but build up strong assurance, even out of doubting darkness, that to the guilty are "purposes of wrath;" and that the pure in heart will see the sheen of sunny lights on faces beloved, now long buried; that countenances, dishonoured by the grave, will radiate more than earthly splendour in a life beyond the present, in a nature that surpasses whatever now exists.

That fantastic folly of unbelievers which, admitting that everything in nature is true and reasonable, finds in this truth and reasonableness a plea for allowing licence to their passions; and forgets that man's reason is meant as a bridle and safeguard; is shown to be not only silliness, but wickedness, in denying truth and reasonableness to the fear of future doom, and to the hope of coming bliss. After all our offerings to a demon of vain-glory; of tears from the widows and orphans of those who died in

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battle; of all our pain and travail in pursuit of pleasure; what remains when weakness brings down the strong man's arm, and death overtakes the speed of his war-horse? Is the rusted mail which hangs "as hatchment over the champion's dim and mouldering tomb," is the defaced sculpture of the inscription, to be accounted a reality, a reward? and shall the fears of a judgment, so long set at nought; of liberty, often profaned; have no reality in tremendous regions? Even those whose complaints are without hope, whose remorse is without true repentance, sang very anciently—

"Dust unto dust,
To this all must;
The tenant hath resigned
The faded form
To waste and worm—
Corruption claims her kind.

"Through paths unknown
The soul hath flown
To seek the realms of woe,
Where fiery pain
Shall purge the stain
Of actions done below."

Old Dirge.

Phantoms of the eye, which shape themselves in darkness by a process of our mind, however faint and visionary we would gladly deem their meaning, are drawn by a real and fierce chemistry of conscience. They open a theatre within the brain displaying incarcerations, chasms, sunless abysses, fearful and loathsome things, that swallow up astonishment in a sense of madness, a brooding of eternity and infinity, tremendous beyond any earthly dread. Doubtless, coming events are foreshadowed; and the darkness of every fear,

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traced on our conscience in writings of our spirit's sympathetic ink, is to be taken as a prophet's scroll, written within and without, concerning the burden of unrepented sins.

These fierce battles within our conscience, making cowards of us all, are to be compared with those seasons of peace when the Divine Presence makes our inmost soul His Mercy-Seat; telling of supreme power, endless growth, and a glory of Nature above nature. Our thoughts grow in strength; our ideas build themselves into substantial shapes; vividness of spiritual perception gives power of sight to the inner eye, and Heaven stands revealed. It is more glorious than a mighty city, with fabric of diamond, of gold, of transparent domes, and towers aglow with illumination of all gems. The worlds are as islands of splendour, the spaces between the worlds are for lesser spirits' occupation in preparation for universes of greater light. No emptiness anywhere, the presence of God everywhere. Dwelling in the true light, and life of the Eternal, we comprehend the nearest and the furthest in space and time. Filled with immortality, sustained by Him who dwelt in our flesh, our joy knows no limit, and the consciousness of life is immeasurable. We are inbreathed anew by the Creating Power; re-formed in the Divine Image; we see, we hear, we feel, we know, the Form who lighteneth infinity and eternity. This knowledge, this experience, is the best of all knowledge and experience; it is the grasp of all our faculties; the highest moral and mental proof to a man's own self; the revelation of God and Heaven. It is that for which we pray—

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"Come to our poor nature's night
With Thy blessed inward light,
Holy Ghost the Infinite,
Comforter Divine.

. . . . . .

"Search for us the depths of God,
Bear us up the starry road
To the height of Thine abode,
Comforter Divine."

George Rawson.

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RESEARCH XII.

TRACES OF SPIRITUAL LAW IN THE NATURAL WORLD.

"I have seen men reject the Christian Faith, as an outworn fable, simply on the ground of the insoluble mysteries it contains; when they cannot take, and know that they cannot take, a single step on any path of inquiry without being confronted by the insoluble mysteries of Force, and Life, and Thought."—REV. SAMUEL COX, *Genesis of Evil*, serm. i.

"He only knoweth—only he is free from sin, and wise,
Who seeth Me, Lord of the Worlds, with faith-enlightened eyes,
Unborn, Undying, Unbegun."

EDWIN ARNOLD, M.A., *The Song Celestial, Translated from the Sanskrit.*

NATURE means those realms of matter and energy within many universes which, probably, exhibit matter and energy in the forms known by us. Nature is intersected in every part by powers innumerable. Gravity has its spheres—dominated, we think, from some one great centre. Life, its domains of myriad kindreds. Sensation, intelligence, emotion, extend beyond all known limitation. There is unity, as to the whole, and characteristic differences of the parts. The harmony established by science, is a special harmony within specific compartments; and a general harmony extends to the whole; so that many are the harmonies within one harmony. As man's powers overlap and overlap, indications are given that those we call universes are islands,

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or groups of islands, within one infinitude, one eternity: the beginning before all time, the purport transcending time.

The Theology of Nature and of Revelation is the most splendid and stupendous of all human conceptions. It is not separate, but a part of the reasonable order of things; that order being viewed as a continuance of substance, and a transformation of energy. The ideal, universal, and final harmony of whatever is in time and space, most accords with the increasing reason of human nature, when we regard it as in agreement with the absolute, eternal Energy and Wisdom; who brought Himself, by means of creation, into relation with the finite. Every man of due capacity, from earliest time till now, says, "I applied mine heart to know, and to search, and to seek out wisdom, and to know the reason of things" (Eccles. vii. 25).

Traces of the intellectual and spiritual are not few and far between; but so prevalent in whatever is, and in our knowledge of it, as to be the basis of all that we know. It is a certainty than which nothing can be greater; for it is not possible to obtain a clearer demonstration than is afforded in our experience day by day. One not remarkable for faith has said, "It is almost universally allowed that the existence of matter or of spirit, of space or of time, is in its nature unsusceptible of being proved; and that if anything is known of them, it must be by immediate intuition."[1] Lord Bacon, otherwise, but not less plainly, declares the same truth: "So has the world been set in the heart of man as declaring, not obscurely, that God framed his mind, as a

[1] Mill's "System of Logic," vol. i. p. 27.

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glass, capable of the image of the universal world, joying to receive the signature thereof as the eye is of light." Dr. Whewell ("Plurality of Worlds," p. 334) stated, "No ordinary mind can refuse its conviction as to the wise adaptation and provident contrivance" to be found in nature. Indeed, Sir John Herschel described force as "the effect of a consciousness or will existing somewhere" ("Astronomy," sect. 440).

By this knowing—Mill calls it "intuition," Bacon says it is "a setting of the world in the heart of man" —we are aware of downward tendencies in all matters, social, civil, intellectual, religious; and of germs that tend to a new order of things. To this new order the world's destinies travel. Our skill, in exalting the sensations of the eye and ear beyond their natural range, is in accord with a corresponding mental elevation of rational hearing and sight. We avail ourselves of all natural things and make them a medium for the display of thought. We make wood and stone yield to the instrument; and ductile materials to plastic influence; as we put our ideas into force, and give them material form. Ideas are the legislating influence, our limbs are the executive faculty, and the things around our commonwealth. Due cultivation is laying the foundations of our reason low and deep, that a great and powerful structure may be raised—a common blessing, that the larger intellect may elevate those of lesser power. This renovation, through the medium of more accurate knowledge, through a closer and more real conjunction with the source of all knowledge, is happiness of highest condition.

"Every hour that fleets so slowly
Has its work to do or bear;

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Luminous the crown, and holy,
When each gem is set with care."
Adelaide Anne Procter, One by One.

Traces of the Spiritual and its Laws mingle with all that we know of the commerce between our body, our life, and our intelligence. Life-power acts directly upon dead matter, or food, which we take into our system; and, at a certain stage, it is quickened into life. Mental power acts on, or is acted on by sensation, and thought is aroused. This action of spiritual law in the natural world is akin to that Divine act by which the breath of life was breathed into the dust of the earth. The operation is threefold: that of the outer senses, carrying impressions within; that of the inner faculties, by which sensation, thought, emotion, do their work; that of pre-established harmony, by which whatsoever is without, and all that we have within, so accord that man and the universe are in relation and agreement. The agreement is a result of adaptation; and the adaptation is for determining further effects, present and future. Thus we know of the spiritual working in the natural.

This triple commerce, not to the same extent in inanimate and soulless creatures, prevails everywhere; for as the things which are in nature are but effects, the things that are, and their activity, are a response to all that is in space, and to all that is and has been in time.

The suns, stars, all the worlds in the sky, are not so rounded off from space that they only touch now at this point, and then at that, as they roll. They act and are acted upon in every part and on every side. Things without are a response to things within, as something done, or as giving information. Will, put forth in power

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by skill, accounts for all human work; and molecular movement, the product of Eternal Power, obeying outward propulsion, is the basis of vibration, sensation, thought; and in a moment, we know not how, the great gulf is crossed between matter and spirit. Spiritual law pervades the natural world. There is everywhere a reasonable relation. Our mind is as a photographic plate, on which are the archetypes of all that we mean to do. In the universal Mind, whence comes our own mind, are the potencies which furnish space, and adorn the rolling ages with beautiful pictures of manifold existence. The wind waxing loud, or whispering low; the ocean whose billows rage, or gently play; the influences of the stars, wonderful as those of Pleiades; the Strength of our heart, and our Portion for ever; come from Him whom we know of as "Life touching our lips with immortality."

> "Sanctuaries, inaccessible to fear,
> Are in the heart of men while yet below:
> Love, not of sense, can wake such communings
> As are among the Soul's eternal things."
> *Sir William Rowan Hamilton, Part of a Sonnet to Death.*

On sea and land we make steam, the softest thing, do the hardest work. We send messages, with lightning speed, across the earth. By an iron plate we take up the complicated aerial vibrations, produced by our talk; and a thousand miles away, by another iron plate, we awake those vibrations into articulate speech. The waves of light, the action of gravity, the energies or movements of magnetism and electricity, effect results far more startling than all that man performs; make weak things to be strong, dead things to live, and things unreasonable

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to become intelligent. By this intelligibleness, we are able to regard all visible things as symbols of higher truths and powers; thus the commonest become wonderful, and we ascend from them to the great supernature. Our soul, like an æolian harp, changes even the wind, as it passes over, into strains of melody. Earth and moon, suns and planets, so hang and move in space, that the physical energy, the sustaining and moving factor, represents mathematical formula which the intelligence of man has discovered to be of the highest mental order. Nature is by a Supernature: the Natural is the Supernatural articulated.

> "If the wide world rings
> In mock of this belief, to me it brings
> Nor fear, nor grief, nor vain perplexity.
> So will I build my altar in the fields,
> And the blue sky my fretted dome shall be,
> And the sweet fragrance that the wild flower yields
> Shall be the incense I will yield to Thee,
> Thee only God! and Thou shalt not despise
> Even me, the priest of this poor sacrifice."
>
> *Samuel Taylor Coleridge, To Nature.*

That sense of solidity which we have concerning nature; the glance we obtain of all-pervading law, which gives to every change the beauty of a transfiguration; is by that running of the Supernatural into the Natural which defines science, and outlines the beautiful forms of religious truth. It is possible to possess this knowledge, and not to use it. Men not only sleep, they may be mad or drunk; and their energies, not being applied according to virtue, lose intelligence, and miss the great good of being blessed and happy.

> "Far does the man all other men excell,
> Who, from his wisdom, thinks in all things well,

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Wisely considering, to himself a friend,
All for the present best, and for the end.
Nor is the man without his share of praise,
Who well the dictates of the wise obeys:
But he that is not wise himself, nor can
Hearken to wisdom, is a useless man."

Hesiod, Op. et Di.

To him who watches Nature, and discerns that every old form is of partial repetition, and so in part, though old, has new meaning, figures from the invisible continually flit across the stage of life. Not only does the unseen become fashioned into shape; the spiritual forms a physical model of itself; and thus the Supernatural causes the things of Nature to present an alphabet of language which intelligence reads concerning more wonderful and higher realities. Nature, so lit up by Higher Nature, is filled with splendour; and is a scene of grand transactions preparing for yet grander in the future.

Inevitable doubt has, during the ages, made not less havoc of asserted science, than of superstitions. The crystallizing touch of higher truths, obtained by philosophy, is now interpenetrating every natural interpretation of things; and showing that science of the one side is not correct, nor comprehensive, unless the spiritual side is viewed with the heights and depths thereto belonging. We want no new standpoint; but, for science, more science; for religion, more religion. It is with the whole of nature, as it is with the parts, organic and inorganic, "Whatsoever amount of power an organism expends in any shape is the correlate and equivalent of a power that was taken into it from without." The Eternal, the Unknown, the Supernatural,

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the Lord God, is in all things, and by Him all things consist. "The faculty, tasked to perceive Him, has gained the great below clenched by the great above."

> "All the world is God's own field,
> Fruit unto His praise to yield;
> Wheat and tares together sown,
> Unto joy or sorrow grown;
> First the blade, and then the ear,
> Then the full corn shall appear."
>
> *Alford.*

Knowing that the supernatural lies around us, giving to our conscience the sense of immortal realities, the essence of all that is visible; we pass to those greater and more wonderful intellectual transactions by which, as if moved by electrical process, we ascend from lower grades of nature to higher grades.

Mental influence, passing from mind to mind, in many known ways, makes power in one language enter other languages; and turns arithmetical symbols into the grander designations, used in algebra and mathematics. That same mental power is in the true, the strong, the brave. It makes the slow of speech to wax eloquent; the timid to be emulous of great deeds; causes exceptional states of body and mind. Not only dream-states, when things are seen, and words are said, which come from a past that seemed long dead; but those super-exaltations which pass into the miraculous and the prophetic.

St. Paul declared well-known realities when he wrote of spiritual gifts: the word of wisdom, of knowledge, of faith, of healing, of working miracles, prophesying, discerning of spirits, revealing and interpreting (1 Cor. xii. 8–10, 28–30). He classified them for regulation of their

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use, and testified that they came from a high state for our exaltation. Saul, the king, when he chanted the mystic chant of the prophets, knew that an unwonted power had come into him (1 Sam. xix. 24). It need not startle us that the true and the counterfeit have a resemblance. We must try the spirits.

That which we know to be good, but cannot utter, indicates a coming greater power of speech. High states of spiritual joy may be disciplined into an abiding comfortable assurance of eternal life. The things of daily life and thought can be made boundless better, boundless worse; and all mean more than we are now acquainted with. We may be deluded by evil, acting as a demon against us; and go with Ahab to destruction (1 Kings xxii. 19–22); or every virtue may be as an angel that ministers; and our sacred thoughts and good acts may be mighty, as the war-chariots of God, to defend us (2 Kings vi. 17). There are realms of darkness into which, even while living, we may cast ourselves; and there is a light so good to dwell in, and so real, that we feel it. There are powers of the world to come, that we taste, and there is a grandeur that we may now lay hold of, by which we possess eternal life (1 Tim. vi. 5, 12, 19).

"There is but one good rest:
We pillow our head upon Truth's pure breast."

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RESEARCH XIII.

NATURE AS A REVELATION OF THE UNSEEN.

"Rise, O my soul, with thy desires to Heaven,
And with divinest contemplation use
Thy time, where time's eternity is given,
And let vain thoughts no more thy thoughts abuse;
But down in darkness let them lie;
So live thy better, let thy worst thoughts die."
Ascribed to SIR WALTER RALEIGH.

"The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made."—Rom. i. 20.

THE highest of the arts is the art of life. To live safely, so that no future change shall cause loss; to live wisely, be holy and true, so that any future day of trial shall bring joy, not grief; is, of all things, best. It means the carrying of our intelligence to the highest issues of mental power, of moral purity, of useful activity. It makes of every day, a living poem; of every duty, a picture; of our inner and outer history, a beautiful anthem set to universal music.

Nature is full of lessons. At sunset a little bird alighted on a pear-tree that grew in Luther's garden. Luther, looking on it, said, "That little bird covers its head with wings, and will sleep still and fearless. Over it are the infinite starry spaces, and the great blue depths of immensity; yet it fears not, and is at home.

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The God, that made it, too is there." Thus Luther comforted himself, and was not afraid.

The corn, how beautifully it stands in the fields, erect on strong and stately stem, bending down golden crest, weighted with food for man! God's thoughts unfold to us in the sunshine and the breeze, in fruitful trees and fragrant flowers; and when we say—

"Roll on, thou deep and dark blue ocean, roll!"

our awed spirit rests in the truth, "God measures those waters in the hollow of His hand." In the thunder and lightning, when the earth quakes, when volcanoes send forth their fiery lava, we stand amazed. The elegant fragrant rose, the beautiful form of a fragile fluttering insect, is an entrancing sight. Like Linnæus, the more deeply we penetrate the secrets of nature, the fuller our reverence, the wiser our heart, the more loving our spirit. "O Lord, how manifold are Thy works! in wisdom hast Thou made them all; the earth is full of Thy riches."

"Within our heart unchanged,
So glows the love of Thee, that not for death
Seems our pure passion's fervour, but ordained
To meet on brighter shores Thy majesty unstained."

Felicia Dorothea Hemans.

In our life are lingering, long-drawn verities. Tragedies, abrupt and forcible, come from powers mightier than the life they exalt or mar. More fascinating are those epics of humanity in which motives, hopes, ambitions, centre in one all-absorbing aim. Carlyle considered that a man's religion, or want of religion, was the chief fact. The basis of Greek Philosophy was that the mind of Deity was like, but more than, the mind of man. Jacob clothed his son Joseph with

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a coat of many colours, in feeble imitation of our own Heavenly Father's love, who gives light and shade, the brilliant overhanging skies, the field-flowers, the lichens—gray, black, yellow—that clothe the rocks; the glossy ivy, mosses of hue, spreading a gay carpet round the gushing fountain; the primrose, like modesty, shrinking from gaze; the violet, so hidden as to be most detected by fragrance. All these present a scene which the artist imitates and the poet celebrates, rising to the great truth—Nature is a revelation Divine.

Job (xi. 6) declared long ago "that the secrets of wisdom are double to that which is." Whether he meant that nature not less hides than reveals secrets; or that phenomena are but one side of the great realities with which we have to do; he testified of a great truth. Every substance, whether presented to us in the solid, liquid, gaseous, or ultra-gaseous form, is the product of energy, is due to pressure or absence of pressure.[1] The various forms of atoms and combinations of molecules; the arrangements of the earth's strata; the difference between the organic and inorganic; the distinctive peculiarities which give size and shape to every star, plant, animal; the varieties of life; are by the unseen energy acting in various directions, intensity, and continuance. All this fills the world with enchantments. We change, all things change, yet remain the same. That which is not yet in nature, becomes nature by taking shape in things, by representation in our feelings and thought; then, by diminishing, through pain and

[1] There are about seventy elements. About sixty are pure metals; the others are not metals. Some are solid; one is liquid, bromine; the remainder are gases when at the ordinary temperature.

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enfeeblement, comes death; and this, not so much a departure from life, as a going whither our Lord has gone before, carries the reasons, purposes, and effects, for which things existed into the future; where they tend to the determined completeness. There is more in this than private and individual consolation. It is evidence for all men of a spiritual power which brings the soul into submission to the will of the Most High; and moulds it into a divine nature, even as suns are fashioned from the elements, and made worlds of fire, of light, of life, of beauty. Physical things are perceptible terminations of radii proceeding from some invisible centre. It is one of the great truths that Nature is a revelation of the unseen world.

> "Line by line,
> Form by form, nothing single nor alone,
> The great below clenched by the great above."
>
> *Aurora Leigh.*

Nature is a greater revelation than some of us believe. Holy Scripture, and the manifestation of the Holy Ghost in the Church, are special, distinctive lights, to reveal more fully the Divine transcripts in Nature. Every spiritual fact is not only in touch with natural truth, but with the other side; and when men generally see this, as Lord Bacon said, their minds will be brought about to religion.[1] He who will be a true scientist and philosopher, or an accurate theologian, must be loyal to the seen and to the unseen; nor less faithful to the natural and apparent form, as inseparably related to that which is beyond. Jangling will be done away with, when we recognize Nature as the chief organ of Divine

[1] "Meditationes Sacræ," x.

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revelation ; that in space, outside finite things, dwells the Infinite unmanifested ; that in the worlds, their forces, substances, forms, living things, is the Infinite manifested.

Time is not a concrete existence, but it measures and limits the duration of all that is concrete. If our clock strikes twelve ; a little further west, our neighbour's clock strikes ; still further, another and another ; a great wave of sound runs round the earth at the rate of a thousand miles an hour. If we turn eastward, a clock strikes one ; further and yet further east, clocks strike two, three, four ; marking different times at the same hour. Did we place ourselves above the earth, so as to be conscious that these various times to earth's inhabitants were to us as one time ; or, indeed, no time ; we should learn that the revolutions of planets and suns, the rise and fall of starry systems, were but as pulses vibrating in material things, temporal manifestations of one eternal Life and Power.

A flash of lightning on the earth is seen eight minutes later in the sun. A lightning flash may be a mile in length ; yet its duration not exceed the one hundred thousandth part of a second. Light is not in all places at once. Like sound, it occupies time in movement ; and the more time as the distance is greater. No ray of light, no wave of sound, is lost. Escaped from our sight and hearing, they influence all space ; and, in effects of some sort, endure through all time. Light is a great revealer, and awakes in man thought and imagination, an inner light, enabling him to discern some of the many relations, associations, and separations of things. He can trace the processes of vegetation, look into Nature's dark doings, leap from the visual ray, from the

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audible sound, to the light of that master Intelligence to whom all things are open. Thus, the pastoral tribes, inhabiting the sunlit Himalayan slopes, gathered thoughts of God from the action of the sun. The Indian Races obtained ideas of the Infinite and Infinitude from the vast ocean. The Brahmans regard every personal existence as a tabernacle of God, who is at home in infinity. The Chinese hold that the lines of the universe, and the shapes of things, are delineated by Supreme Will. In Africa the people felt that something sacred existed everywhere. The Egyptians drew ideas of the Living God from all things, animate and inanimate. The Hebrews, with a faith diverse from all faiths, and a surpassing genius of religion, received a Revelation, in express terms that God is the Creator of all. The winds are not His breath, but His messengers; the stars are not His eyes, but His servants; the world is not His image, nor His dress, nor His light, nor His word,—it is that which He made from nothing; and, apart from Him, is nothing. The revealing power and manifold truths of nature, as touched with hues of heaven, are a comfort to us all. Felicia Dorothea Hemans wrote in time of sickness—

"Thou didst rear me for Thine own,
With Thy sweet singing birds and mountain brooks,
Feeding my thoughts in primrose-haunted nooks,
With fairy phantasies and wood-dreams lone;
And led my steps to founts and starry caves,
And where bright mosses wove Thee a rich throne
Midst the green hills;—and now that, far estranged
From all sweet sounds and odours of Thy breath,
Fading I lie,—within my heart, unchanged,
So glows the love of Thee, that not for death
Seems that pure passion's fervour,—but ordained
To meet on brighter shores Thy majesty unstained."

Aspirations on Health and Sickness.

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Had we another sense to perceive electric operations, we should see more of the mystery as to how Nature was formed; discover new scenes, rich and varied as a gorgeous sunset. Every movement of our body, the touch of our hand, the friction of our clothing, would awake a play of effects analogous to those of light and shadow in the eye. Were this intensifying of our physical senses accompanied by a deepening and widening of the mental faculties, it would be evident that the temporal and material are the husk and framework of the eternal and spiritual. We could see the invisible slowly becoming visible; the spiritual world delineating itself in a beautiful architecture, the laws and work of which we formulate as physical science; while philosophy and theology show that the same great lines of order run through all mental and religious truth.

Nature thus viewed as a temporal working and material model, a projection in visible form, of processes wrought by unseen powers; the carefully guarded groups of things and worlds, relations, allocations and laws, represent and prove to finite intelligences that the Universe is one, and without break anywhere. Things visible are a fair account of that sphere whence they come, that ladder by which we climb, the avenue that leads to God. They are by a direct and continued influence exerted by the supernatural on the natural. "This seeing of Spiritual truths mirrored in the face of Nature rests not on any fancied, but in a real analogy between the natural and the spiritual worlds. They are in some sense which science has not ascertained, but which the vital and religious imagination can perceive,

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counterparts one of the other."[1] They are the shadow of a substance that endureth; a promise of something more to be revealed; and they awake that high sense in men of genius, in poets, in artists, which clothes the earth with meaning, beauty, and power from Heaven. They put divine analogies into words, make them lessons in Divinity; and by that holy life, the Christ-Life, which abides in the inner man, we are built up into an image of Himself; and know that, because He lives, we shall live also—live for ever.

[1] Principal Shairp, "Poetic Interpretations of Nature," p. 115.

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RESEARCH XIV.

NATURALNESS OF THE SUPERNATURAL.

"There can be no correct idea of a part, without a correct idea of the correlative whole."—HERBERT SPENCER, *Data of Ethics.*

"The World is the Workshop of the Rational and the Good."—*A self-condemning phrase of Strauss.*

THE Natural is all that of which our physical senses obtain, or can obtain, any experience; the sum total of physical events, past, present, and to come.

The Supernatural, viewed as One, the Eternal Power, is the prime Cause of all those events, and of our senses. The supernatural, viewed as many, stands for all those energies, determinations, adjustments, realities, which phenomena represent; for phenomena are not the realities, nor are events the causes of which they are the sequence and manifestation.

Take a drop of stagnant water from a pool and place it under a microscope, you will see that it abounds in living things. The atmosphere is full of little life. Every blade of grass has an active population. Earth, air, water, teem with life. Ancient seas swarmed with living creatures; for the stones with which we build, and our chalk hills, consist mostly of the shells and remains of former living creatures. We are acquainted with many things that are favourable to this life, and others

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that are unfavourable. Some of the life is a poor life, and there seems but a hair's breadth between it and no life at all. All this is natural.

If we take a flock of pigeons of all the sorts in form, of every shade in colour, of every variety as to marking, to an uninhabited island, and let them fly wild in the woods: after many years, all the distinctiveness of separating shapes, colours, and variety of marking, will have disappeared. A dark slaty blue, and two black bands on each wing, take the place of all the former beautiful variety. A garden, filled with the finest varieties of roses and strawberries, left uncultivated during many years, degenerates into the dog-rose of the hedges, and the wild strawberry of the wood. A man, or nation, not cared for, not endeavouring to attain better habits, higher life, good thoughts, would, if allowed due time, so deteriorate as not only to become a worse, a lower man; but sink and sink into the wild and bestial savage state. This is natural; and, as to man, it seems to indicate that the capability of knowing God and righteousness is piecemeal destroyed.

The beauty of a transfiguration came over all things. The change was great as that of the old chaotic world into the present symmetrical harmonious universe. The process, all along, was by operations, quite natural; the originating Cause was not the chaos, but something that came into it, an energy from the Supernatural. The natural is thus revealed as the shadow of the Supernatural; the visible emblem the temporal; the husk of the eternal thrown off, so to speak, in the production of something more permanent. The natural nowhere enters the supernatural, except in effects; but the supernatural

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everywhere, as revealed in nature, falls within the domain of science. It is not only the basis, but the illumination of the constitution and course of nature. It is the meaning and power of the natural parable. It is that great precipitate, or concrete, by which, as with an alphabet of physical laws, of things and persons, mind and spirit are able to rise higher in the scale of creation. The supreme principle of continuity, which becomes more splendid as it is understood, shows that the characteristic differences of parts and tendencies of thought, not less form the harmony than the complexity of the universe, and are radii uniting in a common central principle; whose basis is law, truth, goodness. The whole is Supernatural, with great naturalness in the use of means as to every part.

Once there was no life in our earth, and we do not accurately know in what manner it began. We believe that it came from some pre-existent life; but, as there was no life in the earth, and science asserts that it could not be borne hither in a natural way from any other physical world, it seems to have been originated by an influence of the Supernatural exerted on the natural. Since then it has been maintained, and handed on from generation to generation, by natural parentage. The earthly world is filled with living things, whose origin was as by a flower from the Supernatural making itself natural in very wonderful fruit.

There is no guessing here. The supernatural is a universal and welding principle. Things did not grow up of themselves out of little or nothing. Life was not born of the rocks and stones, nor by any marriage of the Sun and the Earth; it was a new thing that came from

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above. We turn aside from hypotheses which are not logical; we base all our reasoning on real knowledge. By the coming down of some living form and power into this dead world, were inorganic atoms made organic; and out of this potentiality did the waters, the earth, and the air, bring forth and multiply. Even the minerals were born from above, and the ground was made fruitful by a celestial greeting. The passage from one kingdom to another, the inorganic to the organic, the organic to the mental, the mental to the spiritual, is all by a power from above. The plant pierces down to the dead world beneath, brings up materials to be transformed and ennobled in the living sphere; and these materials, by the Breath of God, are quickened to life divine in men. Then the souls of men, with their own high faculties, see the Kingdom of God. The bridgeless abyss is bridged. The one incommunicable gulf, the gulf of all gulfs, is passed; and the naturally impossible becomes an actual natural reality. By a link formed from above, which united the above and the below, was the natural, endued with supernatural energy. Men talk of evolutions in astronomy, in geology, in botany, in physiology; as if one star was made out of another star; as if the strata rolled themselves out of one another; as if the first moss had in it our beautiful flowers and noble trees; as if the first clot of jelly, that had a bit of animal in it, was the great forefather of Shakespeare. Better men are learning of a nobler architecture, that brings all things into precise relation to a power of Will, which includes all times in one eternity, and all worlds within one rule. Think of the earth, the crystal, the plant, the mammal, the man:

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the differences are made by a something added; and the same rule holds with those, regarded as distinctly supernatural endowments, which belong to our life in Christ. There is no limit to the penetration of this supernatural, it is everywhere; and it explains all mystery, except itself—the only mystery. The Divine veracity of this argument; gives great power to men of genius, high truth to science, deep meaning to art, and inspiration to the poet—

> "Thou fair-haired Angel of the Evening,
> Now, whilst the sun rests on the mountains, light
> Thy bright torch of love—thy radiant crown
> Put on, and smile upon our evening bed,
> Smile on our loves; and, while thou drawest the
> Blue curtains of the sky, scatter thy silver dew
> On every flower that shuts its sweet eyes
> In timely sleep. Let thy west wind sleep on
> The lake; speak silence with thy glimmering eyes,
> And wash the dusk with silver."
>
> *William Blake, To the Evening Star.*

The spiritual life, the regenerate state, is distinct; and is added to the natural life by a not less real process, or birth, than that which separates the plant from a stone, and natural men from beasts. On this account natural men, compared with spiritual men, are accounted dead. The parting, regenerative influence, is not what is called "vitality," or "morality," or "morality touched with emotion," but something beyond: the coming of Christ into man—for the man to be one with Christ;[1] the spiritual life is a real force, and the process working it is an actual process. Whatever difficulties are found by an unbeliever are simply the difficulties of nature.

[1] John xiv. 10, 21–23; xv. 4; 1 Cor. vi. 15; 2 Cor. xii. 5; Gal. ii. 20.

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"We are led to believe a lie
When we see *with* not *through* the eye."
William Blake, Auguries of Innocence.

Does spiritual birth, or life, come suddenly—as in a moment? The answer is to be sought in natural life. Birth is more or less protracted; and, before any outward manifestation, is an operation by inward principle. The real moment, and the conscious moment, are two very distinct things; for both there is, we may be sure, due preparation. The passing from death to life may be in the beginning, even as at the resurrection, in a moment, in the twinkling of an eye; but the wonderful preparation, for each and both, is world-wide; and, as to time, immeasurable. It is a feeble comparison to liken the grand act, which makes us divine and infinite, to "the sudden snapping of a chain, the waking from a dream."

The naturalness of the supernatural may be further seen. The two are subject to the same laws. If a man neglects himself, he becomes a worse man, a lower man. There are states in which a man degenerates, into imbecility and madness, not less quickly than solitary confinement unmakes men, and renders them idiots. Some circumstances, acting on certain natures, produce a demon-form of man: there is intellectual fire, a devilishness surprising; a lawlessness running into vice, and only restrained by selfish considerations. These men are the example and shadow of the very opposite to heavenly things. They are utterly ignorant that their soul is as a chamber with elastic walls which, when God is therein, expands infinitely; but, without God, the space shrinks and shrivels. The soul loses its

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vast capacity for the Divine, becomes a shrunk and almost powerless organ.

Things and existences are natural and supernatural in a threefold form: the continuing power, the degenerating power, the developing power.

The continuing power is grandly represented by natural uniformity, indestructibility of matter and energy, universal rhythmic force. The source is in the Unknown, the Infinite, the Eternal: the continuance, the permanence is natural in every part; and, in every part, supernatural.

Not that natural circumstances are so balanced that they influence neither for better nor worse; for worlds and universes, taken at large, will, if left to the play of physical energies, come to a universal standstill; everything in the worlds decays and dies. There is a silent drifting movement which impels downward—a degeneration. Naturally, it is a reversion from higher to lower forms, from specialities to generalities. Theologically, it is a gravitation, or bias, towards evil. When this degeneration obtains full sway, sunshine, air, moisture, which formerly ministered to growth and beauty, are the agents of decay and death. The sum total of the functions which maintained life are made a signature to the sentence of death; and the sentence is executed along the whole path of existence. The soul that sinneth dieth; and whatever is unwatched, untended, unredeemed by help, falls away, sinks below its own nature. Whatever is not worthy of its nature is adjudged to a lower place by a power overruling nature.

It is sheer affectation to speak of this physical and spiritual truth as beyond the sphere of comprehension.

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We know of it, as of and about the execution of sentences against violation of laws. If we grow tares, we shall not garner wheat. If we do not cultivate in summer, we shall not thrive in winter. The way of safety, of salvation, is to stop this drifting process; to turn, make it act the other way; and, then, our resolute hold of the upward power, our co-operation with the developing, elevating influence, redeems life. Our strength, so put forth, is a counterpart of that energy by which the ground, the seed, the plant, the animal, responds to and rewards the skill and labour of man. That which will not open out to improvement must suffer loss. There is darkness, and there is life. It may seem true to a man, that there is no God; but it is because he, having chosen the darkness, cannot see. "Every soul is a Book of Judgment, and Nature, as a recording angel, marks there every sin."[1] The signs may be small in measurement, but the interpretations are illimitable; a spirit of light leads onward to noblest issues; and every parent, as he grieves over the death of his child, is glad to use the words of Robert Burns—

"Oh, sweet be thy sleep in the land of the grave,
My dear little angel, for ever;
For ever—oh, no! let not man be a slave,
His hopes from existence to sever.

. . . . .

"My child, thou art gone to the home of thy rest,
Where sufferings no longer can harm ye,
Where the songs of the good, where the hymns of the blest,
Through an endless existence shall charm thee."

On the Death of a Favourite Child.

[1] Henry Drummond, "Natural Law in the Spiritual World: Degeneration."

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RESEARCH XV.

THE INWARD VISION.

"There is, to the seeing eye, an inexhaustible meaning in everything; and to every mind, a world of wonders, as the mind brings understanding. The world is not Belial's universe; but a city of the Great King, who gives guidance and blessing in return for loving obedience. Evil is some imprisoned good working unto liberty."—*A Reflection.*

"A little longer still—Patience, Belovèd:
A little longer still, ere Heaven unroll
The Glory, and the Brightness, and the Wonder,
Eternal and Divine, that awaits thy Soul!"

ADELAIDE ANNE PROCTER, *A Little Longer.*

"Thou knowest not now; but thou shalt know hereafter."—John xiii. 7.

WHEN we set our brains toward the measurement of exteriors, the most striking thing in the world is the seeming prodigality of waste. Take life as an example. Plants and animals, particularly the lower forms, produce myriads and myriads more than come to such maturity as to have offspring of their own. Eggs, seeds, young things, perish by millions. The waste of life is like the waste of light and heat; infinitely more is squandered than is used. After a while, this prodigality of diffusion gathers meaning. The spreading of light, heat, and other energies, the dissipation of every known form of matter, makes the infinitude—which might, otherwise, be a dead equilibrium—an exhaustless storehouse;

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whence are drawn renewals for present worlds, and specializations and powers for the worlds to come. How vast, how wonderful, these transformations will be, can be learned from the fact that all things are dissipated into space, as were the present an alphabet for formation of some great future language.

> "Remember, friend,
> The things that might be always underlie
> The things that are; things possible, things real."
> *Bickersteth, Yesterday, To-day, and for Ever*, 148–150.

In the continual passing away and return of things, law always prevails. Every bit of the world, every part and period of the universal process, tends not only to the use of that which is nigh, but is adjusted to, and balanced with, all possible and actual events; science lives everywhere, and spiritual truth is both basis and crown, not less in the things of time than those of space. Judging from the past, and into what the present is advancing, the existing universe is as an infant in the Arms of the Almighty. Dead elements live in us, then they think in us; or we live and think in them; and, the more so, as we live and think in God. Inward vision warrants the idea that all things are being exalted into the capacity of worship and praise: the world is not only orderly, it is progressive; and, even now, we can say of man—

> "Thou canst touch on all the notes
> God set between His After and Before,
> And strike up, and strike off the general roar
> Of the rushing worlds, a melody that floats
> In a serene air purely."
> *Elizabeth Barrett Browning, Sonnets from the Portuguese*, xvii.

In the order and progress we discern an arrange-

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ment of mathematical exactitude and highest beauty. Were the worlds merely machines, they would run themselves down; if fires only, they would burn out; but they are so arranged with powers of sustainment and renewal, by inrush of external substance and force, that we count on the existing arrangement as permanent; and make calculations concerning an almost immeasurable past, and a not less future. Inward vision confirms the highest ideals of science. The works of the Eternal are not for nought, will not be snuffed out; but continue by means of infinite transformations, even as He wills; until

> "Thou comest, O Almighty, King of kings,
> And stillest all the tumult of the years,
> And tak'st each babbler to Thy Breast at last."
> *Herbert E. Clarke, King of Kings.*

Reason demands that we scientifically interpret the worlds, but that same reason shows there is more than physical science can deal with. We do not know how the dead pass into life, or how the gulf between matter and spirit is bridged over; but as life and thought, matter and spirit, are part of us, we rightly know of God by our sense of His presence in us. We know of Him as we know of everything else. It is word-jugglery to arrange an argument as if the Supreme, the Eternal, the Infinite, the Absolute, were wholly out of relation with the universe and with man; for, if so, He would not be all that those large words mean. If God were apart from the universe, He would not be infinite, nor supreme, nor omniscient; there would be that which He knew not of, had not caused, did not guide. Such a god is not our God. The outspread

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sky is spanned, the vast worlds and their forces are ruled by a Divine Sceptre. Inward vision discerns this; and, knowing God, we endeavour to glorify ourselves by rising into His Life, by means of the life that He lives in us; and to co-operate in His purpose, by right use of His works. This life must not be wasted, nor we be sluggards—

> "No, No! the energy of life may be
> Kept on after the grave, but not begun!
> And he who flagg'd not in the earthly strife,
>
> "From strength to strength advancing—only he,
> His soul well-knit, and all his battles won,
> Mounts, and that hardly, to eternal life."
>
> *Matthew Arnold, Immortality.*

We are not merely cunning casts in clay. The earth is not for two sorts of animals only—beasts of prey and beasts of burden; nor is it a torture-chamber for many, and a house of sensual delights for few. There are great meanings, and the learners are fitted for a wonderful future; but a curse is for him who leads on another in the wrong road. All is not done in the world, nor for us, that will be done. Very few elements are in large use. Out of a small number, the present varied and gorgeous structure has been raised; the rudiments, so to speak; music, from a few notes; the "Hallelujah Chorus," and the worlds as a Temple, splendid as the Almighty is splendid, have to be heard and seen, in a "wondrous land! fairer than all our spirit's fairest dreaming." Meanwhile, we remember that Seneca said, "The good things of prosperity are to be wished for, but those of adversity are to be admired."[1] He gave also a higher speech, "True greatness is it to

[1] "Bona vera secundarum optabilia, adversarum mirabilia."

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unite in one the frailty of man and the stability of God."[1] These most delectable things are made part of our existence, because "God, with whom we have to do, is everywhere, and pervades all beings, without displacing their positions, or disturbing their operations. . . . They all move within the range of His presence, and act and work within the sphere of His energy and influence."[2]

"O God! I
Can see no beauty on this beauteous earth,
No life, no light, no hopefulness, no mirth,
Pleasure nor purpose, when Thou art not nigh.
. . . . . .
But when Thy feet flutter the dark, and Thou
With orient eyes dawnest on my distress,
Suddenly sings a bird on every bough,
The heavens expand, the earth grows less and less,
The ground is buoyant as the ether now,
And all looks lovely in Thy loveliness."

Alfred Austin, Love's Blindness.

If men were meant for death only, they would not have the thought of immortality. If not a true thought, it is a bad thought; but we cannot so regard it; for the higher we climb in moral power, and when our sense of right is most sacred, we—

"Feel through all this fleshly dress
Bright shootes of everlastingnesse."

While our fate seems to be blindly woven, and without compunction, while we march, resistless, to our own death, unavoidable; the depths, through which we pass, are full of mystery; and the heights, surmounted, are crowned with light; for Nature, when she

[1] "Vere magnum habere fragilitatem hominis, securitatem Dei."

[2] Dr. Jenkyn, quoted in "Influence of Mind on Mind," p. 181, by Rev. John Bate.

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rests on our graves, causes joy to be born of the ashes; and, brooding over our pains, she brings peace. The doom of creation is the fiat of a new creation's birth (Rom. viii. 20, 21); death and life are both a veiling and an unveiling of wonders greater than those now discerned.

We, ourselves, awake the still air into sounds of sweetest melody. To the rough marble we give a texture of smoothness, and an angel's form. Those poor believers, "whose professed celestial intimacies improve not their domestic manners," whose sensuous force, not controlled by spiritual affection, runs riot; have, at least, some dim conception of a vastly greater significance than the poor superficies their own life is able to cover. A better sort of men possess knowledge that gives soul to historic facts, find a spirit-centre and interpreter of the world, and ascend from Nature to the God of Nature. Our prevision of the future, ambitious ideals, are instruments of inward vision which, giving somewhat of naturalness to the far future, at the same time, take possession of that future. Arguments for a coming life may be thrown into rich relief of precious truth by inward vision, despite mean dress, to the seeing man; and plain garments, when worn by genius, assume a dignity, "like the impressiveness of fine quotations from the Bible."

Even men—knowing Pascal's "Pensées" and Jeremy Taylor's works—are so perverse that they make life an occupation that fits for Bedlam, and think that reverence is married to superstition; eternal consequences bring no more to them than the "solicitudes of feminine fashion;" these men even see in themselves something

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more than the pitiable incubation that involves no birth of joy, see more than their dubious eggs, called possibilities, which produce no chick. They know of lights breaking in, of vivid notions finely adjusted, that prove the brains to be more than small bags lying at the temples. Their better moments possess a subtlety of finer issues, and a power that may become very splendid. Herschel, who played a provincial church organ, "broke the barriers of the heavens." There are many shining ones poorly clad.

The conceptions, partly wrought out by Bichat, tend to ultimate facts for the living organism which extend far beyond the present. Conjunctions of nature, apparently most unfavourable, are conditions, not obvious, proving that fullest obedience to knowledge tracks out a long pathway of sequence by which men attain another state. That permanent rebellion against truth, atheism, the confirmed disorder of a life without loving reverent principle, is unnatural. Terror, inward fits of repulsion, forlorn dreariness and weariness, are manifestations of a soul that, under circumstances most unfavourable, seeks to find the light. Debased as is the soul—

> "Yet under heaven she cannot light on aught,
> That with her heav'nly nature doth agree;
> She cannot rest, she cannot fix her thought,
> She cannot in this world contented be."
>
> *Sir John Davies.*

Inward vision reveals that brain, heart, lungs, are not only compacted as the various furniture of a house; but mean much more than the brick, stone, wood, of any building can signify. As we study them, they show continually hidden facts of structure; and results

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of human intelligence and conscience; which can only be explained as relative to a vast future in spaces, worlds, and things very wonderful. As yet, we only touch, and hardly that, the primitive tissue; but we see vital and intelligent connections everywhere. The worlds are not box-like partitions; we are not puzzled by little, but dazzled by excess of meaning; and the highest interpretation is always the most truthful. Even though we are but as acorn cups to hold the water of heaven, and are emptied by a little shake, our thoughts awake other thoughts of omnipresent law, and law is the nature of the Eternal. Whatever tends to human happiness; whatever shows that the course of the world is not a tragic chorus; whatever declares that even poorer work is as soil for better things to grow in; whatever makes us think of God as the Truest, the Best, the Mightiest; most accords with the fact of Divine Existence, and best agrees with the noblest we can think, and the best we can do.

"Our yet unfinished story
Is tending all to this:
To God the greatest glory,
To us the greatest bliss."
Frances Ridley Havergal, Disappointment.

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RESEARCH XVI

THE INNER MEANING OF SPEECH.

"What was't awakened first the untried ear
Of that sole man who was all of human kind?
Was it the gladsome welcome of the wind,
Stirring the leaves that never yet were sere?
The four mellifluous streams which flowed so near,
Their lulling murmurs all in one combined?
The note of bird unnamed? The startled hind
Bursting the brake, in wonder, not in fear,
Of her new lord? Or did the holy ground
Send forth mysterious melody to greet
The gracious pressure of immaculate feet?
Did viewless seraphs rustle all around,
Making sweet music out of air as sweet?
Or his own voice awake him with its sound?"

HARTLEY COLERIDGE, *The Birth of Speech.*

LANGUAGE is the proof, the sign, the expression, of intelligence and will. It is not produced by mere mechanical action of vocal organs. It is thought vocalized and symbolized. The truth and power of thought are measured by their conformity to the meanings of things; and this meaning is shown to be real and true by our universal reliance on the use of speech in the interpretation of nature, and in the expression of our own wants. The capacity of orderly speech gives a world-wide energy and meaning to man's power and wisdom; even as the all-pervading orderly capacity in nature binds the universe

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to law, and testifies to the rule of universal Mind and Will.[1]

In rational language, an all-pervading purpose makes even the meanest part cohere with the whole; and as we use speech for twofold representation—that names may be representatives of things, and representative of our thought concerning those things—the meaning of all speech and its correctness indicate the accuracy of our knowledge; and what we think and will concerning that knowledge. In like manner, the universe in its various sounds and signs, which may be called the speech of the Almighty; and in its substance and energies, which are the acts of the Almighty; reveal the power, the will, the wisdom, the infinity, of the Eternal.

> "Leaflets, now unpaged and scattered,
> Time's great library receives;
> When eternity shall bind them,
> Golden volumes we shall find them,
> God's light falling on the leaves."
> *Frances Ridley Havergal, The Ministry of Song.*

To invent speech man must be man already: the need and the capacity in the mind preceded the outflow from the lips. All languages represent mainly the same intellectual art, the same essential principles: man's opinion of himself, of other men, of nature, and the things of nature.

It is easy to conceive how the power of thought and emotion—existing in Adam's mind, the vocal organs being adapted to his intellect—gave expression to that intellect; indicated the meanings with which he invested things, and put upon his own varied and many sensations. His definite reach and power of thought and act grasped,

[1] "The Mystery of the Universe," theme v. p. 165.

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shaped, handled objects; and speech was the sign of his conceptions, their relations to circumstances, the externalization of the inner man.[1] Adam, being man, spoke as man. Wisest men know no more than this. We reasonably expect that speech will acquire greater depth and power, become more expressive of our growing intellectual and emotional wealth, and give more powerful expression to thoughts concerning the beauty and far-reaching purposes of Nature.

This seems likely, because language, by signs and sounds, is not only a means for expression of thought; but for that admixture and extension by which intelligence communes with intelligence. Thought, more expansive than language, becomes usefully definite in expressed meaning; the expression facilitates the intercourse of mind with mind, makes thought accurate, and more easily capable of verification. In telling how we interpret human nature, and nature generally, other lights mingle with and add to the power of our own light, and greatly advance our understanding and use of things.

Being composed of signs and sounds, language employs the material things of our physical system to give shape and permanence to thought. The material and mental, the natural and that which governs nature —the various ranges of supernature, are made to interpenetrate. We communicate our cultured applications of skill in physical science, our extension and invention of new processes, to thought; so that the stores and specialities of our great men enlarge and make accurate the common thought of society. Some truths, in conse-

[1] "The Supernatural in Nature," study xvii. pp. 333–342.

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quence of this, we already express in signs that are real, adequate, and indubitable.

These signs and symbols of mathematical and kindred truth which we cannot well put into words; show that the power of thought excelled our power of speech, and that the symbols of science, like the signs and symbols of nature, contain more than speech can utter. The grasp and elasticity of mind; the exquisite joys of emotion in art, in science, in religion; greatly excel our physical power of expression. Carried beyond ourselves we enter the far past, the limitless future, the infinite and eternal. Thus our intellectual and moral wealth expressed by symbols, physical and mental, limited by the life that is, we count as an inner fulness of the spirit which, gathered from knowledge of the past and prevision of the future, is in some respects an actual present possession of immortality.

Speech, the manifestation of very complex material and mental organization, also reveals yet greater things; as to which our intellectual and moral wealth is a drop from the ocean. Light, sound, matter, force, and whatever else we know of in Nature, are the language and interpretation of Nature; as our own speech and act are the language and interpretation of man. The inward sensation, idea, will, as they are the operation of Nature and accord with our speech; not less reflect Divine sensation, idea, will, than is the intelligible order of Nature a reflection of Divine power and wisdom. We thus learn that the Divine Mind, or Soul, or Spirit, is like our own; but infinitely greater. Our inner man is in communion with those realities, which are behind

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the world's phenomena. There is a revelation to the inner man that objects exist much grander than those we see; a life, better than that we now live, a beauty and a splendour surpassing all earthly scenes, even as the sheen of our sun is more brilliant than the gleam of a star.

Our highest thoughts are our best thoughts. The lower paths of the intellect, like the ways and highways of a densely populated city, are occupied with rushing temporal wants and tumults. To breathe freely, to rise above the stress and press, we ascend to the summit of our powers, where is plenty of room: high up there is plenty of room always. Not so much alone with ourselves as near to God, we find invisible relations and realities which have to do with every sense and sensation by which we correct the senses themselves. There are, besides, those true counterparts and invisible realities which are the source of all human thought. We do not create thought, or the sense of responsibility, or the fear of Judgment to come, or the hope of Heaven. Whatever is true rests on some invisible reality: not less true and lasting than the physical foundation of man's personal sensations.

Those who seek these heights are the world's benefactors. One of them, St. Paul, acquaints us with strange things; not only as to being in the body, and out of the body (2 Cor. xii. 2); but as to the passing away of present speech and knowledge, and the coming in of higher and better. "Whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away" (1 Cor. xiii. 8). The present is rudimentary and symbolic of those more glorious things, thoughts, words, which are the

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realities of whatever our great men now hope for; lasting satisfactions, which will make "memory a glory-haunted place."

> "I sometimes hold it half a sin
> To put in words the grief I feel;
> For words, like Nature, half reveal
> And half conceal the soul within."
>
> *Lord Tennyson, In Memoriam V.*

The exercise of speech being connected with the use of thought, enlightenment and elevation of thought will tend to unify language. Memory, imagination, reflection, can be so intensified, transfigured with a new glory, that we shall be brought into close conscious relation with the invisible and eternal. The Gift of Tongues, on the Day of Pentecost, shows this. St. Paul declared, "Tongues are a sign" (1 Cor. xiv. 22). The Word, one of our Lord's titles, also signifies that the natural and the supernatural, will dwell together in man. This highest meaning of speech, so beautifully exemplified in Jesus, the Word of God, will receive universal accomplishment when all believing men, made like Jesus, have God's Name, God's Word, in them; and are manifested as God's sons. The former creations of life in our earth were perfected in Adam; the latter creations are spiritual; beginning by means of Christ taking our flesh, they are finished by our partaking of His glory.

> "We meet and gather round Him, and together enter in,
> Where the rest is consummated and the joys of home begin!
> Where the tempest cannot reach us, where the wanderings are past,
> Where the sorrows of the journey not a single shadow cast."
>
> *Frances Ridley Havergal, Right.*

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RESEARCH XVII.

NATURE IS ON THE WAY TO SOMETHING ELSE.

"Besides his particular calling for the support of this life, every man has a concern in a future life, which he is bound to look after."—JOHN LOCKE, *Conduct of the Understanding*, sect. viii., *Religion*.

"I think if thou couldst see,
With thy dim mortal sight,
How meanings, dark to thee,
Are shadows hiding light;
Truth's efforts crossed and vexed,
Life's purpose all perplexed,—
If thou couldst see them right,
I think that they would seem all clear, and wise, and bright."
ADELAIDE ANNE PROCTER, *If Thou Couldst Know.*

NATURE remains but a very little while in one stay. We, and all things around, are continually becoming something else. There is not anything in existence, so far as we know, whose being is limited to the present; or that remains in any permanently fixed locality. The progression of our sun, and the whole planetary system, at the annual rate of about one hundred and fifty millions of miles through space; the twofold motion of the earth, orbitual and axial; are unceasing and work ceaseless change. No two days are alike, nor any two consecutive moments; there is not anything, at any

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time, anywhere, at a standstill: all are passing into new places and into new states.

It is the same with individual and national life. The child grows into a man, and uncultured tribes either perish or become civilized nations. With the larger clearer experience of mankind knowledge advances. This knowledge, systematized by thought, we call "science;" and the labours of past ages, amended and enlarged by new experiments and generalizations, are formulated and accepted; so that, little by little, the thoughts of the greatly wise fashion the common sense of ordinary men; and grand intellectual conceptions of the universe, once the ideal of a few, become a reality to all.

The advance of knowledge is not wholly like growth in nature. Knowledge enlarges, but the things, of which we take knowledge, do not correspondingly magnify themselves. We become aware of laws, but those laws were already in existence; and, to brief superficial observation, seem unaltered and unalterable. Despite this, and though nature neither creates new matter nor new force, matter and force are continually modified afresh; so that new shapes appear, combinations and conditions, which before had no existence.

The progress of nature in general, and human advance in particular, are from rudimentary conditions into finished forms. The so-called "failures" of nature are not failures, but returns to more primitive states, or a masked advance. Rash politicians, endeavouring to innovate, or to unduly retain the past, are not less dull than rash. The true statesman, reading the signs of the times, is willing to be led; but not less influences the

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times by prescient measures: even as nature represents all the past in the present; and, by that which is now, makes all the future. The principle is universal; all things are on their way to something else.

The operations of nature are not merely mechanical, there is everywhere an intelligible adaptation by which everything occupies its own place and does its own work in the universal harmony. The whole is rightly regarded as the materialization of some mental operation; for our highest reasonings, those accounted absolutely true, are nothing more than a logical reproduction, a systematized knowledge, of the actual order in nature. Whether we observe molecular or vital operation, special adaptations or universal harmony, we are compelled—seeing that, though the variety is infinite, there is no confusion anywhere—to attribute the adaptations and the harmony to an all-comprehending, all-pervading Purpose—not yet accomplished.

The unique accuracy, in union with the mysterious grandeur of this progress, humbles yet exalts every man, who is able to know the truth. The Divine Idea, in its completeness, is that toward which the universe is moving. The history of worlds, of angels, of men, is a mighty drama extending through immeasurable time; presented on the platform of infinitude, with the sky for canopy, the suns for lamps, God for Author.

The beginning of things, or of any one thing, we can never trace back, nor can we discern their end. As for magnitude and extension, we are unable accurately to measure either the minutest or grandest compartments of matter and space. We may as well endeavour to square the circle. There is always something more,

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within the smallest recess, than that we attain to; and something in the largest that goes beyond our grandest conception. The true meaning is in a paradox: that we count the smallest, may be the greatest; and the greatest, the smallest; or, like the universal ether, greatest and smallest at the same time; so vast, as to occupy all known space; so minute, that nothing is less; no crevice so infinitesimal that is not occupied by it. The solution of the paradox—this great, this small, the within everything, the beyond everything—is the presence of God. He dwells in all, all dwell in Him. By Him everywhere, in everything, during all time, are new combinations, new appearances, unto infinity and eternity.

Perception of this may be regarded as the intellectual beginning of religion. Religion had a beginning, so also nature, so also knowledge. Knowledge grows to that full apprehension which refers substances, forces, laws, to one eternal Power. Religion is reverence and service of that high all-accomplishing intelligent Power of the universe Who is the essence of reasonableness.

We know that things are in a state of reasonableness, because the advance is always into some further condition, which was prepared by the prevenient state. The growth of nature is an intelligible advance from chaos to inorganic mechanical order, thence to organic activity. Somewhat similarly, the advance of knowledge is from primitive wonder to ancient thought, then from Copernicus to Kepler, from Kepler to Newton, even until now. The progress of religion was from Adam's intuition to patriarchal faith, to Moses' insight, to the Apostles' power, to the indwelling of the Holy Ghost. David

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shows (Ps. cxxxix. 16) that the universal process is applicable as a personal principle.

That this intelligible order, which the sciences regard as reasonable, and is indeed the basis of our own mental processes, should be without logical purpose and become nothing, is inconceivable; for that would utterly confound our own principle of order and progress which carries everything into the future. Nothing can be lost. The shadow of a moth's wing is infinite in its effects. The man who sins, and casts the dark influence of moral evil along the horizon of his future, shall not be, cannot be, as if he had done no wrong. The light of a good man's life shines on through eternities with growing brightness of meaning. We are more than substances, more than forces, we are men, united by sacred mysterious bonds with our Maker. Love and Wisdom encircle the seraph and the glow-worm, and it is a physical fact that the issues of the life of each are immortal.

If a man say, "None of this do I see in physical science; nor can I, as an astronomer, trace God's form in the sky," we answer "This unintelligibility of the universe is an index of your own unintelligence. Do you imagine, because God is not in your thoughts, that man is the only intelligent thing in the universe, therefore the only god? We are sure, and you are sure, that science is not a fantasy, nor a dream from which men awake bewildered, as had Reason vanished from the universe." There is no truth more certain than this: Power is ever and ever manifesting energy throughout the universe, for ever transforming matter, for ever moving all things into new portions of space, all that

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we see is a transformation by that energy; and without that energy and its transformation there is no explanation of the universe. Some time the transfiguration will be seen in perfect beauty. As God was beheld in the transfigured Christ; so will the eternal invisible Creator be gloriously seen in the transformed worlds. Meanwhile, the leaf, the flower, the gray rock, the waving line, bright colours, the brook's song, the forest's shadow, are all transfigured forces, which we see and hear; and they are on their way to something else; and our own life will become a higher life in which we shall behold the brightness of Him who is Lord of all.

"Ye read the story,
Take home the lesson with a spirit-smile:
Darkness and mystery a little while,
Then light and glory,
And ministry 'mid saint and seraph band,
And service of high praise in the Eternal Land!"
Frances Ridley Havergal, Under the Surface.

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RESEARCH XVIII.

NATURAL INTIMATIONS OF IMMORTALITY.

"Let no man, upon a weak conceit of sobriety, or an ill-applied moderation, think or maintain that a man can search too far, or be too well studied in the books of God's word, or in the book of God's works; but rather let men endeavour an endless progress or proficience in both." —LORD BACON, *Advancement of Learning.*

"In death's unrobing, we strip from round us
The garments of mortality and earth;
And breaking from the embryo state that bound us,
Our day of dying is our day of birth!"

Note-Book.

NOT only our great thoughts, our capricious fancies, are due to some unseen power which they represent. Accurate science, declaring this, shows that we could not think of a future life, had not some power both drawn aside the veil between the visible and invisible, and given the power to look within.

Samuel Rutherford said on his death-bed, "I feel, I feel, I believe and rejoice, I feed on manna . . . Glory! glory to my Creator and my Redeemer for ever! Glory shines on Immanuel's land."[1] Polycarp, certain of a coming life, in his martyrdom, blessed God: "O Father of Thy Beloved Son, Jesus Christ, I bless Thee that

[1] "The Scots Worthies: The Life of Samuel Rutherford."

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Thou hast counted me worthy of this day, to receive my portion in the number of the martyrs in the cup of Christ." Worthy William Grimshaw said, "I am as happy as I can be on earth, and as sure of glory as if I were already in it." Romaine often exclaimed in his last moments, "How good God is to me! What entertainments and comforts does He give me! Oh, what a prospect of glory and immortality is before me!" That accurate reasoner, Bishop Butler, being reminded of Christ's words, "Him that cometh unto Me I will in no wise cast out," replied, "I die happy." Hannah More's last word was "Joy!" Dying Mrs. Clarkson exclaimed, "Oh those rays of glory! . . . Oh the greatness of the glory that is revealed to me!"

These discerners, ancient and modern, men and women, are amongst the best and most thoughtful of our race. The future was a study, and their life a preparation. Like men who investigate as to physical science, they endeavoured to perfect every natural power, and to unfilm their spiritual capacity, in order to arrive at accurate and assured conclusions. From the very beginning, men had trusted indications of a future existence, and research confirmed their confidence. Heathens and Christians, philosophers and peasants, rich and poor, bad and good, felt "the present life is not all." With one consent they said, "We shall live after death." An ancient heathen said, "The unripe grape, the ripe, the dried, all things are changes; not into nothing but into that which is not at present."

When the few objectors, who establish the rule, protested, "Dissecting the body, we find no spirit;" there came the answer, "You do not find life, or spirit;

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but they were there; whither are they gone?" Anaxarchus, a wise heathen, declared long ago, "You do but beat the vessel, the case, the husk of Anaxarchus, you do not beat me." Every healthful mind and pure heart has had large faith in a Divine shaping to some perfect end. To no fact in history, no theory in philosophy, no system of science, no explanation of life, has been awarded such universal acceptance as to this conviction: "We shall live after death."

Undoubtedly, there is that in man which transcends the material universe; as in the subtler, and in the mightiest workings of the universe, are intimations of realities and truths which are not yet fully revealed. They warrant the conviction that the greater and the better our thoughts, the truer and larger is their measure of reality. If there is no immortality, human life is constructed on a plan both wasteful and untruthful. It takes more than the half of our life to know the use of it; and we are no sooner at our ripest state, than decay commences. The preparation is not in proportion to the superstructure. Can there be this waste in a world where not an atom perishes? where all death tends to new life? where not a smoke-wreath is in vain? We think not. Natural intimations, intuitions, and injunctions of immortality are a natural but heavenly testimony on earth of higher things to be attained. It certainly is natural, and if there is no reality responsive to it, how is it possible to account for the thought and desire in man?

> "His heart forebodes a mystery,
> He names the name—Eternity."
>
> *Lord Tennyson, The Two Voices.*

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Not merely when life's natural force is abated, when flesh and heart fail, do we long for a future of freedom and power. There are fresh inspirations, day by day. Every flower delighting our senses with its graceful form, colour, and sweet fragrance, is the visible shape and messenger of an invisible more real than itself. The sun that gilds the morn and evening sky with gorgeous splendour, has more reality than is contained in its majesty, or set forth by the beautiful glows. Heaven comes down everywhere to greet the earth. These are things that we know; and every passing object, though it seems lost, becomes permanent in powers that outlast the present arrangement of the world.

We are not dealing with accidents, we concern not ourselves with chances, truth is an eternal reality. Like the eternal Power, it enters everything and is known by many intimations. We will endeavour, by a few compendious facts, to obtain more roundness of life, that self-completeness which reflects the unity of the universe.

The Mystery, as to Right and Wrong, is great; but some in sadness and some in recklessness magnify the evil overmuch. To regard wrong-doing as not only an injury, for which reparation may be made; but as a hurt not to be undone, eternal;[1] is a doctrine of despair. The penalty of wrong-doing is not less a natural product than the growth of an oak from the acorn; and the reward of well-doing is its own wages; the two are proofs of separateness, growing out of permanent distinction. They make our life bring and solve its own secret; as the surprises of any coming hour are often its keenest joys, doing away with fate and baffling chance by right

[1] Greg's "Creed of Christendom," p. 202.

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use of the good and true. This right use sets limits to evil, and cures it, is a sort of recuperative process; and, like the variety, which is a finite differentiation by the Eternal and Infinite, governs by a conservative operation carrying on into the future whatever responds to our hopes and fears, our knowledge and aims. We are amidst an involved process: the unravelling is sure, but future.

Sound-mindedness is a great fact and possession, denied by Agnostics. They say, "We cannot know the reality or truth of anything." Then, as they admittedly speak apart from both, we cannot listen to them for either. We do fairly well know a pretty good number of things: that the visible represents invisible power and substance; that the past is productive of the present, and this of the future; that, so long as life exists, death is hindered by renewal of many nutritive and renewing operations. There is real and true meaning in all this: our human nature responds to it, not less accurately than the ocean and the sky give aspects of space and time. This sound-mindedness, or knowledge, is, consequently, a grand natural reflex. Our never-tiring impulses of emotion, our perils and failings, our senses of things as to their locality and relation, the prudence that safe-guards the future, are not by the spirit of the beast, nor empty of the Spirit of God; are not a chance product of confusion, but by a something with us from the cradle to the grave, representative of the reality that is behind our life. The circle of human nature is not limited within the area of feeling and emotion, for whithersoever we move the horizon expands; and sound-mindedness is devout-mindedness, and devout-mindedness is that grasp

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by which Wisdom verifies every emotion as the near and felt sign of great powers in the world, going beyond the world, leading on to completion.

Our conception of the Future is more than an intimation, it is that faculty which makes us know that the secret of life is not to be found in dead elements ; but in that, whatever it be, which projects its thought, its aspiration, its effort, toward some future good. There is not a juster arrangement between the light which comes from far-off worlds, and our own eye ; than between our power and spirit, knowing of heavenly bodies, and the laws and brilliancies of those bodies. The sheen of distant stars, that we now delight in, represents a past measured by millions of years ; and that past, becoming our present, is the material of our future. All worlds, and all things, are one. One grand reality, one universal truth, tending to grander consummation—all foreseen, all known of God : for even we, ourselves, see in part and know in part.

> " Dare not to blame God's gifts for incompleteness ;
> In that want their beauty lies : they roll
> Towards some infinite depth of love and sweetness,
> Bearing onward man's expectant soul."
>
> *Adelaide Anne Procter, Incompleteness (altered).*

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RESEARCH XIX.

NATURAL FACTS RELATING TO IMMORTALITY.

"All things are in God's Eternal Nature prior to any expression of them; even as all words and works of man subsist as invisible conceptions of the mind, before their manifestation."—*Note-Book.*

"Through the labyrinths, not my grovelling wit,
But Thy silk-twist let down from heaven to me,
Did both conduct and teach me, how by it
To climb to Thee."

GEORGE HERBERT, *The Pearl.*

CAN we, apart from Divine Revelation and Miracle, obtain reasonable persuasion as to the world to come, and our life in it? This question we aim by research to answer.

That which shapes the size and form of bodies, is morphological energy: this fashions the tiny moss and the exquisite framework of man. The various shapings tend to facility in finding food, and ensuring safety; the future, rather than the present, being always aimed at. A sort of automativeness, seeming not to see, determines, as if by seeing, all that is to come. Every sequence is prearranged, and in strictest co-ordination with present powers. We thus arrive at a general fact: it is not one thing only, one force only, one life only, that tends to the future; nothing ceases, or passes away, or dies. The

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strength of a thing, its size, its life, is always arranged by the past and present to enter the future. There is a future condition, in a new state of things, connected with so many and such vast renewals, that a state of being, of some kind or other, is assured to everything wherewith we are acquainted.

Southey wrote a poem of which these are the first words—

> "O reader! hast thou stood to see
> The holly tree?"

The many forms of the leaves of the holly tree admit but one interpretation: they are prepared for in the early stages of the bud, and respond to the surroundings of the future leaf. The leaves of the lower part of the tree, that they may not be licked up by the ox that licketh up the grass, are prickly like hedgehogs; but higher up, in the steeple-like shaping of the tree, are no prickles; every leaf glistens in the sunshine, under the eye of heaven, void of fear. We do not say that every holly tree was separately created; nor that every leaf, in particular, was distinctively fashioned. No need of that: forces from without the tree awoke forces within, to work in exquisite harmony with the surroundings, and this sufficed for the differences of the individual leaves. The bud had a future life in the leaf, and prepared that leaf for another future.

Every member of the animal tribes has its own cycle of individual life. That cycle is one continual struggle for food and safety, against heat and cold, drought and rain. In the continuance of this conflict through the ages, those not able to conform, or be conformed to their surroundings, take lower shapes, and their forces are

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transformed. They are not annihilated; but elbowed out as unfit for life, as cumberers, and go down into lower parts to be generalized amongst the world's substances and forces. Those capable of only partial conformation, have a dull and flat rejuvenescence, are somewhat like those old sloths that we find in fossil, of poor life; and, not unseldom, of grotesque form. It is evident, from all this, that the course of nature is a vast process; in which all the past, the present, the future, are parts of one and the same whole; and in the course "some become countless better, other some countless worse."

Animals, called the Insectivora, are so related to the orders above them that they anticipate superior diagnostic characters; and are so related to the types below them that they still retain the marks of those lower forms. They are a group with an organization which is full and fertile with the power of adaptive change. A watcher of Creation could have seen, as to other creatures, the gradual differentiation, and the advancing specialization, in horns and teeth and limbs; until every promise was realized in the forms of those nobler animals with which we are now familiar. Not only so, any man capable of scientifically naming them, sees that the present is an epitome of the past; and not less discerns rudiments which are premonitions of the future.

The natural germ of man's life is like that of the beasts; and in it are, like the life-point of a beast, concentrated the forces of the universe. It is also the nucleus of a spirit, or intelligence, capable of knowing and using the kind of wisdom which guides the worlds; and of

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turning their energies into new uses during many future years. This spirit of intelligence avails itself of possibilities, soars beyond space and time, safeguards as to coming perils, obviates present evils, and foresees the future condition of the stars and of the earth. These and other faculties of the mind are as sure an indication of a mental future, as were the gradual differentiations and advancing specialities of lower animal forms a prophecy of the nobler structures which afterwards appeared. An anticipatory, an intellectual, an intuitive knowing, or seeing into of times and worlds to come; is, in some degree, possession of them. It is a potentiality, or germ, of whatever is produced in it, or by it, or from it. Rounded worlds were in the primary nebulous haze. The powers of our earth and sun were concealed in the cloud. The earth appeared, the sun shone forth; so will our life be manifested, and brightness shine forth as the sun.

> "Nature's deathless ties
> Renewed, refined—shall triumph in the skies!"
> *Felicia Dorothea Hemans, The Domestic Affections.*

Every power in an animal is for use; every organ has a function; the whole frame, instinct, intelligence, serves definite objects. Man has purposes which extend far beyond a mortal state. He plans, adapts, combines, for a time in which, unless immortal, he cannot live. He so greatly controls the near and far-off future, that he hangs, so to speak, a lamp on the verge of the horizon. We are put to intellectual confusion, if everything, even the least, in a beast is put to use; and the best, the grandest, the noblest in man, is not only useless, but a mocking delusion, and a hurtful snare.

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"Let me not deem that I was made in vain,
Or that my being was an accident
Which Fate, in working its sublime intent,
Not wished to be, to hinder would not deign.
. . . . . .
"The very shadow of an insect's wing,
For which the violet cared not while it stayed,
Yet felt the lighter for its vanishing,
Proved that the sun was shining by its shade."

Hartley Coleridge, Not in Vain.

In sleep, for the most part, we are not more conscious than in death. Hence, death, as a state of unconsciousness, is not necessarily a ceasing to be. There are times when, whether awake or asleep, we know that we pass from one state to another. The perplexed maze of thought is in a moment disentangled. We lie down, dull and ignorant of our subject; we rise, next day, with a clear mind and informed will. The old phrase declares, "Night brings counsel;" and Tertullian said, long ago, "The honours which await men are revealed during sleep, remedies are made known, thefts are exposed, treasures revealed."[1] This shows that, at least, in some of our dreams we are ourselves in other states. We recover scenes from the indefinite past, borne in upon us as from a sphere where the past is as the present. Sometimes the stream of thought bears us into heavenly scenes, and angelic presences; our aspirations after holiness possess the desired sacredness; the presence of God in us is so mighty that we dwell in Him. We think, we feel; yet, rather, we bathe in light and love. The future, to most of us, certainly to every devout man, is more than all the past, more than all the present.

[1] "Liber de Anima," cap. xlvi.

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"The Power
Whose interdict is laid on seas and orbs,
To chain them from wandering, hath assigned
No limits unto that which man's high strength
Shall, through its aid, achieve!"
Felicia Dorothea Hemans, The Siege of Valencia.

No thought, no word, no act, passes away. For good, or for evil, what is done, is done; mingles with the boundless, and extends through the expanse of infinite years. Every moment of existence is the spring of a stream whose far-off courses wind amongst the immensities. Our own life is a mighty drama, enacted on the theatre of infinitude, with suns for lamps, eternity as a background, with God for Author, whose splendour will be the adornment. We cannot lose our belief in the invisible: it is one of the grandest of all facts. "We know more of the mind than we do of the body; that the immaterial world is a firmer reality than the material."[1] The Divine, the Superhuman, the Supernatural, strikes roots everywhere; and springs through many stems into lives of activity, giving in all material and temporal things parables of the permanent and eternal. Hence the Laws of Nature are not energies, not existences; but representative modes of operation by Eternal Power. Nothing stands alone, all below is embraced by all above. Nature is the revelation and explanation of the Supreme. "All visible things are emblems. What thou seest is not there on its own account, strictly speaking is not there at all. Matter exists only spiritually, and to represent some idea and body it forth."[2]

"The earth is crammed with heaven,
And every common bush afire with God."

[1] Professor Huxley, "Science and Culture," p. 100.
[2] "Sartor Resartus," edit. 1858, p. 43.

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Space, itself, is a vast whispering-gallery; conserving, yet carrying on every sound—not one is lost. The days and years of our life are telegraphic wires, carrying tidings of thought and act from age to age, from world to world—nothing dies. There is no fancy here: it is a truth of science. Were our ear more sensitive, our sight more piercing, our touch more perceptive, our powers of vaster circumference, we should discern crashes and reverberations, beautiful sights and marvels, in the stillness of the invisible, extending from the remotest past to the most distant future. Things, like the electric needle, moved by powers from the outskirts of space, show that the whole of our universe, and our life with it, is bound, as with golden chains, to the eternal throne of God.

These are the natural facts, the great realities, which tell of worlds to come and life therein. The unscientific, therefore unbelieving; and the more unbelieving, the less scientific, may count life, or pretend to count, a poor thing like a shadow, and but a handbreadth of intelligence. Of old, the most useful, beautiful, and noble life was not thought worth preserving. The great men, the rich men, looked on an emaciated, helpless Man—a dying Man! He hung on the cross at Calvary, and cried, "My God! My God! why hast Thou forsaken Me?" He had lived to God, He now died for men. Oh, there was a sin, a cruelty, an unbelief, that cried aloud against Him, "There is no God, no future, no eternal life." It may be, had that sin prevailed; and, in slaying Christ, thrust out God; we might have been left in darkness; but the greatest, best proved, most believed, and widest known fact is, "Christ, who died,

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rose again!" It is a natural fact, worked in some way by power entering nature. It is a fact of history, than which no other is better proved. It is the hinge on which modern history turns, and our hopes move: because He lives, we shall live also.

"O Master, blessed Master, it is hard indeed to know
That thousands round our daily path misunderstand Thee so!
Despisèd and rejected yet, no beauty they can see,
O King of glory and of grace, beloved Lord, in Thee!"

Frances Ridley Havergal, Another for Christ.

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RESEARCH XX.

LOWER PHYSICAL VIEW OF IMMORTALITY.

"Christianity has suffered damage by vain and presumptuous intrusions into its mysteries; but it may also be injured, and perhaps in a more fatal, although in a more silent manner, by cold withdrawment of all attention and of all curiosity from the high themes of meditation which it involves. In fact, this is the very danger to which our religion is now exposed; and a too-eager regard to things unseen is certainly not the fault of the times we live in."—ISAAC TAYLOR, *Physical Theory of Another Life.*

WE may be persuaded, as to the reality of a future life, in much the same manner, and not less reasonably, as we are convinced of abstruse truths in natural science.

The facts are those that men's outward senses can judge of; are of wide extension; are permanent, of large operation; and such as seem of chiefest mental and moral use in affording reasonable evidence and revelation of the unseen worlds.

We thus apply the facts and principles. By means of observations concerning the path of a comet, an astronomer calculates its flight in regions to which even telescopic sight cannot attain. By aid of facts, entering the narrow range of our physical senses, we make ourselves at home in other and wider spheres which only our intellect is able to enter. Having the fragment of some extinct animal, we delineate the true likeness of a once-living creature, which no man ever saw. We

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pierce depths of space, whose vastness exceeds our imagination, but not our calculation. With mental grasp we measure and weigh those ultimate atoms which eye hath not seen, nor can see. By philosophy of theology, science, and history, we possess knowledge of origins, localities, and relations of things; the advancing order from chaos to creation; and that co-ordination of all things by which is made, momentarily, an irresistible advance into a limitless future. As we investigate the whole seems natural, the more natural the further we investigate.

> "If Nature put not forth her power
> About the opening of the flower,
> Who is it that could live an hour?"
>
> *Lord Tennyson, The Two Voices.*

The great faculties by which we effect these researches are mental. The material instruments are our brains, with the external and internal organs of our five senses. The researches are most accurate when performed under two conditions: the highest state and use of body and mind. The exquisite refinement of some of the senses, and the most exalted mental exercises, are not necessary for merely temporal welfare. If we had to do with the present life, only a fuller knowledge, an impelling sense and control, as to that which promoted our health, would be more conducive to physical happiness and welfare, than are those efforts and results by which we raise ourselves to apprehend the infinite and eternal. This being so, the general possession of mental and moral insight and power which greatly exceed our requirements, unless there is a future life, is one of the proofs, and no mean one, that there is a future.

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That our highest mental faculties are the truest, that they enable us to correct the misleading information sometimes given by our physical senses, is well known to all thoughtful men. Our noblest aims in art, the grandest results of our furthest and widest sciences, our sublime researches in philosophy, the poetry and thrilling prose which not less delight than instruct, are all due to our highest faculties; yet the possession, with most continuous and successful use of them, do, so far as the present life is regarded as our all, rather tend to physical weakness, to over-refined sensibility, and a too-delicate state of the nerves, than is consistent with perfect bodily health. As we cannot regard the most successful and far-reaching cultivation of those faculties which make us gods, enable us to control and interpret nature, to foresee and safeguard the future, to apprehend the origin of things and the Cause, as vain, or false, or hurtful; we are forced to the conclusion that all which is highest, noblest, and most accurate in us gives, in being so, the highest possible proof and demonstration that we, ourselves, personally and individually, intellectually and morally, are being carried into that future whither also all other things tend.

The same series of truths may be viewed, rather as natural than philosophical. Take a tree-germ; cast it into the earth; it becomes a tree, with branches bearing leaves, flowers, fruit. The tree is not like the seed, nor is there a particle of the seed-matter in it. Very early, as a plantlet, it was a new being; breathing, gases and liquids circulating. When above the earth, it differs from the subterraneous creation; and, with special organs, renews its life and substance. The seed which,

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formerly in darkness, sucked the juice of the earth; now breathes in the atmosphere and light of heaven. Above the ground, it expands; over it, the sky mantles; in it, the birds rest; and we lie down under the branches. By a wide far-off prearrangement, continued by an always present self-adjusting process, oldest things so change as to pass into the newest; the distant ends of the universe come together; the ready to perish live on in newness of life; because an all-pervading power destines things everywhere to enter new conditions, and possess new forms of usefulness. Nothing dies: all is useful to God for ever.

The process is not one of fixed mechanical arrangement, the same substances and parts always doing the same work. "Observe the distinction between moral causes and physical or mechanical causes. Moral causes are the reasons why things are done or made; physical causes are the forces or means by which they are made or brought about. For the physical cause of an effect, we have always to search the past . . . but moral causes are to be sought in the afterwards. They constitute the end or object for which a thing is done, irrespective of the means employed."[1] On this account, having to judge of creation and of ourselves by the "afterwards," we regard the creative principle as a moral cause. The changes are so many, everywhere, that no organism is precisely identical with any other; nor for any two moments quite like itself, as to force and substance. Linnæus said, "The plant lives; the animal lives and feels; man lives, feels, and thinks." We know more

[1] T. Vincent Tymms, "The Mystery of God," chap. v., "The Mystery of Evil."

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than that: plants not only live, they are sensitive; animals not only live and feel, they are graduated in intelligence, and some of them intelligently commune with us; as for ourselves, our thought travels to the sun, to the planets, and beyond them, discerning everywhere tokens of a life, a wisdom, a power, binding all things into one glorious continuing system; in which outward uniformity is maintained by inward and ceaseless change. Everywhere eternal Power, eternal Wisdom, eternal Life, flow in, through, and around all things. Nothing ceases; no, not for a moment; and death is the birth-pang that ushers in another existence. The extremely little, not less than the immeasurably great, affords evidences of one Life, one Power, one Science, differently manifested—possessing all in everything, and everything in all.

> "Thou art in small things great, not small in any;
> Thy even praise can neither rise nor fall.
> Thou art in all things one, in each thing many,
> For Thou art infinite in one and all."
>
> *George Herbert, Providence.*

Even when the dirt and coarse ugliness of mechanical processes "are like a pain within us;" or when we look at the unreasoning work of nature; we know that in the mechanical and unreasoning is the message of some magic touch, not yet understood. A stone curiously marked, kicked about for ages, or used as stop-gap in a wall, and seen by generations of clowns, is looked on by the eye of a scholar; and, as in a moment, histories, mysteries, and religions, are explained. The world is so wonderful that what we call trivialities are, when duly tended, seeds of joy for ever and ever,

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growing into plants of renown, trees of life and knowledge. Magic, effective thought, the touch-conveying quality, which changes the aspect and meaning of the world, is transcendent: is more than nature. Our desire to be perfectly good, even though we hardly know what it is, shows that we are part in a power against evil; we are widening the reign of light, and making the struggle with darkness narrower. By investigation we get at the grain of things, know how to consider ultimate facts, living structures, and obtain a physical basis for men's thoughts in the vibration of material atoms. Thought is invisible, so are the ultimate atoms; but they are both real powers which become visible in many effects, and constitute all that we know of in the world as matter and mind, life and spirit. Hence, all is sometimes visible, sometimes invisible. The realities, with which we have to do, are in themselves unseen; are independent of all outward appearance. Our true life is not that which the accidental may hurt or destroy. It is hidden in that majesty whose power gives light to the sky, shows itself in all forms and forces, and continues for ever, the life of all.

What is it that drives the railway train? The engine; not the engine, the driver. Yet driver, engine, train, were useless without the coal; which is heat given by the sun, that was compressed, bottled, stored away, myriads of years ago; and is now made to live again and work. Dark sayings are opened on the harp. There is a mystery and a meaning in music, that we can neither explore nor expound. In sorrow and sickness it is solace and medicine; in joy, one of the fairest and most glorious gifts of Nature. There is in it a soul

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for us which, leaping out from material chords and pipes, plays upon our spirit. Inner hidden numbers and combinations awake otherwise unknown and inexpressible emotions and desires. That which long ago sent light and heat, that which flows in a stream of melody, is as a soul, using the sun and the harp as instruments; they are the physical basis, as is the body of man to his soul. Without this spirit, life, meaning, things would be disjointed and dead. Words lie in the dictionary, as stone in the quarry; but what a world of thought and language may be condensed into a sentence! By new combinations of common words, power is created, a blaze of light illumines a whole realm of knowledge, and delicate hues clothe human genius with angelic garb. All physical things, not omitting the very lowest, are used for discipline. Transformed ever and ever, they gain a grander history and further meaning. They are being built into the house of our habitation, and when we possess immortality as the manifested sons of God, we shall understand it all even from the beginning.

"Till from the straw the flail the corn doth beat,
Until the chaff be purged from the wheat,
Yea, till the mill the grain in pieces tear,
The richness of the flour will scarce appear.
So, till men's persons great afflictions touch,
If worth be found, their worth is not so much;
Because, like wheat in straw, they have not yet
That value which in threshing they may get.
For till the bruising flail of God's corrections
Have threshed out of us our vain affections;
Till those corruptions which do misbecome us
Are by Thy sacred Spirit winnowed from us
Until from us the straw of worldly treasures;
Till all the dusty chaff of empty pleasures;

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Yea, till His flail upon us He doth lay,
To thresh the husk of this our flesh away,
And leave the soul uncovered ; nay, yet more,
Till God shall make our very spirit poor ;—
We shall not up to highest wealth aspire,
But then we shall, and that is my desire."

Tribulation, quoted by Archbishop Trench, in "Study of Words."

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RESEARCH XXI.

HIGHER PHYSICAL BASIS OF IMMORTALITY.

"We come face to face with the moral, the intellectual, the spiritual emotions, the inmost secrets of men's hearts, and we are electrified by what we see. The natural sounds of earth, wind in the branches, a wave falling on the sea-shore, appeal to all; but not in the same way as does some subtle chord struck by a great musician; some string with its pathetic vox humana, thrilling from the touch of the master violinist."—WILLIAM SHARP, *Introductory Note to Confessions of an English Opium-Eater.*

"Science reaches forth her arms
To feel from world to world, and charms
Her secret from the latest moon."
LORD TENNYSON, *In Memoriam*, xxii.

WORLDS, like men, have a visible and an invisible history. The astronomer can make the dark unseen path of a planet to shine as a thread of light to the observant mind; but behind all things, even those most clearly seen, are mysteries great as the marvels which make our own inner life to be so strange. Besides that: Nature, in her grandest and sublimest array, is but a delineation of the outside extremities of the works of eternal Power. All matter, all known things, electricity, magnetism, heat, represent something greater—past, present, future. There is in the animate and inanimate, in the plant and the animal, in time and space, something that represents the greatest and the least, the nearest and the furthest off. It must be so; for all things are by the Infinite

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Eternal Power, who is in all space, all time, all things. Everything, of which our senses take knowledge, is, even in its finite and temporal nature, a partaker of the Supreme Nature; a possessor, in some very real sense, of immortality. One signification, we find written long ago, "There is no new thing under the sun;" and the other, not less ancient, "Whatsoever God doeth, it shall be for ever" (Eccles. i. 9; iii. 14).

Scientific men state the same double truth: "So far as it is possible for us to discern, God, or the Eternal, Infinite Power, is, was, and ever will be, the same throughout space, and during all time." There is always in the universe, though not equally manifested, the same amount of matter and force. It is only to finite creatures that things are new, or old; they do not see further than appearances; but, to God, the threefold state—past, present, future, is an eternal Now. In raising thought to the utmost possible apprehension of Deity, we conceive that He is not contained by infinitude, as were He mere extension, but Self-contained: He is not something vaguely unlimited, as eternity, He is the Eternal: He is not an impersonal ideal without any reality of power, of wisdom, of love; but One who knows that He is the Almighty, the All-wise, the All-loving. There is no time without Him, no being without Him, no space without Him. He cannot be excluded from the minutest, nor exceeded by the most majestic. He is in all things, yet transcends all things; in all that lives in time, in all that moves in space. To Him nothing is new; yet He maketh all things new every moment. Nature thus viewed, in time and space, as a manifestation of the Eternal, is the grandest physical basis of immortality.

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The true theory of Nature, which embraces the ever-present and unchangeable as the Cause of all, is: that all phenomena are attached to something preceding them in the immeasurable past, and to something following for ever and ever in the future. The great composer, Beethoven, delighted to puzzle and perplex the listener by drowning him in a flood of melody—where the discords were many, the strains of harmony forming one grand and varied symphony. Thus it is in Nature: something mantles the darkness with light; in sadness is sometimes a strange sweet joy, we know not what; but we are led on to hopeful waiting, to trustful belief in some sublime guidance and mastery of things.

The human mind has always gone on, working and working, but not till about two hundred years ago, did men know and prove, through the differential calculus, that bees so excel in architecture as, in building their honeycomb, to make the greatest use of least matter and of smallest space. That which the bee works instinctively is, in human intelligence, raised to higher, because intelligent obedience to an all-pervading Principle. Every creature, as it rises in capacity, attains higher and more comprehensive knowledge; by more and more organic supplementing; until men, by higher use of faculties, and by what seems like "a drinking into of the Universal Wisdom," calm their intellectual and emotional disturbances by faith in the future.

> "It is our trust
> That there is yet another world to mend
> All error and mischance."
>
> *Robert Browning, Paracelsus.*

That there is a future life, responsive to their thought,

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seems evident from the fact that the highest operations of the human mind, concerned in the investigation and enjoyment of immortality, are the surest—though all men are not capable of them ; nor can the capable exercise, or reproduce them at any and every moment. Intellectually, they pass from space to infinitude ; from time to eternity ; connect the sense of moral fitness with responsibility and future retribution ; carrying what is called "natural selection and survival of the fittest," beyond time and present nature, into the eternal state and spiritual condition. This gives to their consciousness of "a Divinity that hedges man in," the power of a universal principle ; and men who could in no wise logically defend their faith, nor demonstrate the existence of God, nor give scientific proof of future worlds, will say individually, and with not less intelligent conviction than that they have of the earth being round—

". . . lowering and pouring,
The storm no more I dread ;
Though thickening and blackening,
Round my devoted head."

Their conviction has further material evidence in the notorious fact that misuse and neglect of use, as to anything, enfeebles that thing. Salt loses its savour ; metals, even, have a sort of dying, or death, that workmen know of ; seed does not always grow—

"And human bodies are sic fools,
For a' their colleges and schools,
That when nae real ills perplex them,
They mak' enow themselves to vex them ;
An' aye the less they hae to sturt them,
In like proportion less will hurt them."

Robert Burns, The Twa Dogs.

These penalties, for neglect of immortality, are not

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to be regarded as physical degradation merely — such as results from mechanical waste of matter and force; they are mental and moral. Not to see that everything has a purpose, enters the future toward some whither and some work, proves a man to be blind as to the reasonableness of things, and without knowledge of God. Every scientist is aware that to be fully acquainted with any one thing is to have knowledge of the universe: hence it is that the beginning, the growth, the decay of worlds, is represented in the beginning, growing, departing, of whatsoever is in the worlds. An atom is a miniature universe; force is Almightiness "writ small;" the life of a mite is representative of universal life. In the advance of littles may be seen the meaning of all great progress—an education by means of instruction; the putting into nature of something from the unseen and eternal Power and Substance to elevate that nature. It is as impossible for a man to act against his moral and intellectual nature, and not suffer loss, as it is for a beast to act despite his instinct, and not be damaged. To the seeing eye everything is vividly and visibly awake. Amid what seems a chaotic roar may be heard, by the hearing ear, colloquies on all manner of rich subjects. There must be the siege of Troy before we get the Homer; and to find a wise meaning is always the shortest and surest way into the real purport of things.

"Thy tuneful flame still careful fan;
Preserve the dignity of Man,
With soul erect;
And trust the Universal Plan
Will all protect."

Robert Burns, The Vision.

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Reasonings of this sort are not mere flirtations of the intellect, but true love-matches; not celebrated in triviality of things, but in "the continued effort of animated nature . . . to improve its condition and raise itself to a loftier level."[1] We learn that the works of the great God are not all done; that He, indeed, will never come to the end of His greatness. We take space as the threshold of Creation, Infinitude is its Mansion. Time metes out the pilgrimage of things, Eternity is their immeasurable Home. Light, from stars of the sixth magnitude, takes from 1042 to 2700 years in coming to the earth. From those furthest off, which are seen through our telescopes as all but invisible grains of splendour, about two millions of years are required for the transit. He who sees no wonderful future for mental and moral creatures in this vast physical continuance thus represented, may be warned by an ancient fable. A legion of evil beings, expelled from man, entered a herd of swine, and carried them to destruction. One only escaped, made his way to the courtyard of a palace; then sauntered into the stables, kennels, and other like parts, for the sake of filth and offal; filling himself full, as a pig of the most piggish order. The owner said, "Well, what have you seen? that palace is full of costly furniture, the walls are richly adorned, gold and precious jewels are there." "What nonsense!" replied the pig; "no splendour at all, nothing but filth and offal; that I well know; it was all rummaged: I did not spare my snout." Not in contempt, but hoping better things, is this written; for "to my view, is every life, more properly is every man that has life to lead, a

[1] Professor Tyndall, "Belfast Address."

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small strophe, or occasional verse, composed by the Supernal Powers; and published, in such type and shape, with such embellishments, emblematic head-piece and tail-piece as thou seest, to the thinking and unthinking universe."[1]

> "Common life, its wants
> And ways, would I set forth in beauteous hues;
> The lowest hind should not possess a hope,
> A fear, but I'd be by him, saying better
> Than he his own heart's language."
>
> *Robert Browning, Paracelsus.*

Our research, as to the physical and organic basis of Immortality, shows that the Universe, in the small and the great, is representative of the finite and infinite; and, so, possessor of immortality. We then saw that all things, representing the Eternal, and inhabited by the Eternal, are the grand physical basis of immortality. The true theory of Nature recognizes that all phenomena are attached to the past, and to the future for ever and ever. The human mind, drinking into the eternal Wisdom, partakes of it. The future is a fact responsive to our highest and most accurate power of thought, which is based on the physical constitution of the worlds. A further proof of immortality is given in the degradation that results from the neglect of any faculty; not a degradation amounting to destruction, but one productive of loss; and that every man is, as Carlyle stated, "a strophe of the Supernal Powers."

In a great house are vessels of less and greater honour. In all matters of thought and doing we find a right and a wrong. In the "Church and House Book of Ancient Christians" we read, "There are two ways:

[1] Thomas Carlyle, "Count Cagliostro."

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one is the way of life, the other is the way of death. The way of life is: Thou shalt love the Lord thy God with all thy heart, this is the first commandment; the second is, Thou shalt love thy neighbour as thyself. The way of death is: the way of the evil spirit, the sin of the soul." Even in dying we may overcome the evil, and have no fear more, no tear more to stain our face; for from the cold embrace there is a Power always rescuing, always bringing life from the dead, always leading life to finer issues. The science of God explains all, the natural sciences confirm all. We are as a man to whom some great prince gave a golden bowl. We, in undue use, wear and tear, of that bowl, at last allow it to fall into some strange dissolving mixture. Is that gold destroyed? will the bowl never be seen again? Nay, another substance, another power, enters the elements of dissolution: the gold is recovered, and the bowl remade. God being with us when we know it not; and His path the course of our unfolded fate.

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RESEARCH XXII.

TWOFOLD INSPIRATION AND REVELATION.

"There is a harmony in things spiritual which, when once brought out, there is in earnest men a mental sense to recognize; and proportionately as this is approached, do their minds respond in feelings of admiration and delight."—REV. FREDERICK MYERS, *Catholic Thoughts on the Church of Christ.*

"Methinks a being that is beautiful
Becometh more so as it looks on beauty,
The eternal beauty of undying things."
LORD BYRON, *Heaven and Earth*, sc. ii.

SOME men, without religious feeling, habitually dwell on a low level of life. Like those animals which know only of matter and force in the world, they see their prey, and call up strength to pursue, to capture, but have no capacity for the wider range of life, and lose the sense of righteousness that keeps us all in order more or less. Negligent of immortality, they live merely for the world and the flesh, the capacities of their soul are destroyed piecemeal. The cleverer sort profess naturalism—that everything is in nature, and that this life contains and limits the whole of man's existence.

Such men are to be thought of as a warning against animalism, and the mental degradation which is caused by unbelief. One of the ancients wrote: "Surely, to him who has an eye to see, there can be no fairer spec-

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tacle than that of a man who combines the possession of moral beauty in his soul, with outward beauty of form corresponding and harmonizing with the former."[1] The energy in nature, morphological force, which builds up man's frame into the shapeliness of beauty, commended by Plato, is akin to that energy which builds and shapes his intellect into analogous symmetry, grace, and power; and as no energy, however transformed, whether of body or soul, can be destroyed, we gather, at the very threshold of things, an intimation of immortality,[2] and an example of twofold inspiration and revelation of power—one to the body, one to the spirit of man.

Twofold Inspiration, we think, men were more or less conscious of from the very beginning. Job declared (xxxii. 8), "There is a spirit in man: and the inspiration of the Almighty giveth them understanding." This spirit gives the sense of exquisite beauty, music, painting, poetry, capacity for great mental wealth.

> "Music (which is earnest of a heaven,
> Seeing we know emotions strange by it,
> Not else to be revealed) is as a voice,
> A low voice calling fancy, as a friend."
>
> *Robert Browning, Pauline.*

It is a touch of Almightiness bestowing splendour to the intellect, reverence for high things, love for true

[1] "The Republic" of Plato, iii. 402.

[2] How men and things manifest the moving power in them, which is a sort of inspiration, may be humorously shown. One of our old writers states that a pig and a sheep, walking together, fell into a filthy ditch; the pig, with a vast contentment, wallowed in the mire; the sheep strove, as for life, to become free of the filth. The moral: suppose two men travel in company, their several propensities will not show themselves unless temptation and opportunity occur. Then the unclean man will delight himself in iniquity; and he of clean heart will keep himself pure.

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things. The spirit of man is the Ark of God ; knowledge and love are the cherubim thereof. It is that revelation of God, in man, by which, as with a light, we discern everywhere and in everything tokens of infinite, eternal Power. In our early days it is as a flower seed, and must be planted or it dies. If planted and cultivated, in absorbing even adverse things from the chance confusion of its surroundings, it moulds them into its own spiritual form of beauty. Any one not alive to this, who says, "The heavens do not declare the glory of God, but the glory of the astronomer," has already greatly darkened the light of that spirit ; the fire within him is burning low ; and a withering of sanctity, like the decaying of a tree's topmost boughs, foretells a coming moral death.

As a guard against such degeneration, remember the spirit-power of man, rightly used, enables him, spiritually, to see further than he can argumentatively think ; imagination is quicker, and often truer, than thought. The greatest men possess a star-like galaxy of genius, in presence of whose splendour the light of lower minds is but a sparklet compared with the dazzling brilliancy of flame, well sustained. They are doers of great things ; are, when prosperous, heroes ; and, when they suffer for truth, martyrs. What is done with strong outflow of a faithful will has a store of motive whose wealth cannot be told in words. To keep alive and elevate the truth in you, pray continually—

> "O Brooding Spirit of Wisdom and of Love,
> Whose mighty wings even now o'ershadow me ;
> Absorb me in Thine own immensity,
> And raise me far my finite self above !
>
> *Sir William Rowan Hamilton, Spirit of Wisdom and of Love.*

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In addition to the spirit in man, by which every one, who effaces it not, has in his own flesh and blood a signature of the Almighty as to immortality and high destiny; is another inspiration, not common to flesh and blood, concerning greater truths, and powers of the world to come. By this special inspiration holy men of old declared mysteries, things unseen, and unveiled the future (2 Pet. i. 21). They were Seers, Prophets, Miracle-Workers; and, as a continual living proof of this grand inspiration, every true member of God's Church is a living temple, in whom is a revelation of the Holy Ghost (1 Cor. xii. 12, 13). True Christians are what they are, because they are regenerate; and formal Christians are what they are because they are not regenerate.

The inspiration of Holy Scripture, of the Church, of the individual believer, is something more than flesh and blood can attain of itself; an inspiration from the Father, making known the unknown, bringing the far off and future near, so that heavenly things and immortality become part of us; live in us; we are consciously in the presence of the Eternal. We live in a Kingdom of God: repentance, love, purity of heart, moral improvement, are the characteristics of it. Culture, though it be perfect as that of the Greek, intellectual exclusiveness, are not qualifications; but faith which seems to come as by an inspired consciousness of redemption and of divine sonship. Not for one age only, but for all time, the Inspiration and Revelation of the Lord endure for ever (1 Pet. i. 25). The germs go on prospering in darkness, then the delicate shoots, then the sweet trembling blossoms, then the fruit of full power graced with the attributes of wisdom.

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> "Forerun thy peers, thy time, and let
> Thy feet, millenniums hence, be set
> *In midst of knowledge, dream'd not yet.*"
> *Lord Tennyson, The Two Voices.*

It was our Lord's custom, in teaching, to clothe the things of Heaven with an earthly garb; or, rather—shall we say?—to show the heavenly meaning that was under the earthly covering. So doing, He brought high things within the reach of lowly understandings; and kept sacred things from being profaned. He who profits by the lessons of Jesus will find Wisdom mightily at work everywhere. It is a wisdom in the things, better than the things—some influence, or power, which works natural processes in a manner more than natural. Our great poet frequently brings it into play: "There was speech in their dumbness, language in their very gesture; they looked as they had heard of a world ransomed, or one destroyed; a notable passion of wonder appeared in them."[1] If we acquaint ourselves with this living power, are animated, inspired by it; know that we are more than flesh and blood, are being fitted for immortality; our light will not be low, nor blood creep, nor nerves prick, nor heart faint, when the wheels of life have borne us to the dark verge—there will be the dawn of eternal day.

In further researches for intimations of immortality, and proofs of worlds to come, we find processes by which dead things become living, materials of the ground built up into the human body—a scene of wonders; and the brain, formed of those materials, is made a palace of thought. Hence metals, as they

[1] "Winter's Tale," act v. sc. 2.

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corrode; the hard rocks, as they disintegrate; form soil, out of which plants grow, flowers bloom, fruits ripen, animals and men sustain their life. That which is now bone of our bone, and flesh of our flesh, once floated in the air; then, lay in the earth; now, it lives in our life, and seems to think in the material basis of our thought. Step by step has been the advance; age after age, the continuance; from height to height, the elevation; by ceaseless dying and ceaseless living, the highest point of creation on earth is attained in man. Then, in a manner that we reverently think of, but cannot define any more than less sacred facts, Godhead took our flesh; and became that Christ, the Lord, who lived in our nature, was crucified and buried; who ascended, in the vesture of our manhood, to Heaven to vindicate high place for us in the as yet unseen and glorious universe: He, Himself, the central Power and Glory of that universe. It will hardly be denied that, however rarely, we do sometimes meet persons who, in their very mien and aspect, through inspiration and revelation of Him, bear the signature and stamp of holiness, of truth, of power. They are living examples of what every believing man may become, and put grand words in his lips: "The light of the stars is on my brow, though the dust of the earth cleaves to my feet; the everlasting God dwells in my mortal frame; and, in making me His living temple, my body and my soul are assured of immortality."

By inspirations and revelations of this sort, in things of the sky and those of earth, our present life of faith and hope is proved to be a suburb of Heaven. Not only the near view of death places many men on a moral

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eminence, whence they command prospects, before, behind, and on every side, concerning the object of their being, so that they know they have done well; that Death, the last enemy is made an image of Mercy; that Goodness is a power of the Living One, to make alive for evermore. Every sound that they hear has a voice of inner meaning. From every standpoint is a vista of immortality. Luther knew it very well, and said, "That yellow corn, on fair taper stems; its head, bent; all rich and waving there; the mute earth, at God's bidding, has brought it once again—man's bread." To him, to countless other men, the miracle of harvest makes the footprints of God, in passing amongst the worlds, very fruitful. All things are inspired with meaning; and we possess, in ourselves, inspiration as to that meaning. When the day passes and night comes with the veil of darkness, the beloved of God, under His curtain, are wrapped in sleep. A Christian is the embodiment of a new life, a new self, that will live "when all our present breath is breathed out."

The man of science, whose knowledge is enlarged by study of the world's arrangements; the philosopher, who discerns noble uses in them; the poet, who idealizes; in their several degrees, know that universes march on from eternity to eternity. No problem has been proposed to faith for solution, amidst the world's distinctions and distractions, that is not the shadow of some upper glory. If God, who hides Himself, stands on the earth; God, hidden in man; some Peter discerns the Divine presence, a revelation from the Father. He spiritually apprehends (1 Cor. ii. 15) how God dwells in His people; is in His Son, the Saviour who redeems us;

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in the harvest of the field, that maintains our life; and gives the Holy Spirit, who sanctifies us. God is all this to us, in us, for us; not by any power of Nature's own, not by any merit of ours, but through inspiration, incarnation, revelation.

> "It is not likeness only charms the sense,
> Not difference only sets the mind aglow;
> It is the likeness in the difference,
> . . . the perfect in the present tense."
>
> *Jean Ingelow, Poems*, Third Series.

The Lord made the universe, good and beautiful, not in vain; not to disappoint us. Our life is an illuminated Gospel and Psalter, with pictures of sacred things and promises of true things. We bind love with duty, thus fortify our souls with bands; for duty conforms us to law, and law is the very nature of the Eternal; being so bound, He lives in us, and we in Him. We shall lie down in peace and awake in glory.

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RESEARCH XXIII.

THE CREED OF SCIENCE AS TO IMMORTALITY.

"What is the scientific doctrine on the great theme of immortality? Is there any hope for men? In one word, no . . . Consider no proposition more certain than that the soul is mortal as well as the body which supported it, and of which it was the final flower and product."—WILLIAM GRAHAM, *The Creed of Science*, chap. v. p. 120.

"What then were God to such as I?
'Twere hardly worth my while to choose
Of things all mortal, or to use
A little patience ere I die."
LORD TENNYSON, *In Memoriam*, xxxiv.

WE affirm that the hope of immortality is scientific; that it would be more correct to say, "The body is for the soul, not the soul for the body:" nor is soul the final flower and product of the body; for the existence of the soul, in the body, long precedes perfection of the body. Unbelief, as to immortality, is not less unscientific than is unbelief as to Divine Revelation. We show this by statement and reply.

Statement: "Man is nothing more than a superior animal derived from the inferior. Why should he not die as the others? Scientific research has proved that all organisms, both of plant and animal, are so related as to be but varied developments from one and the same primary germ, by one and the same principle."

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Reply: Man should not, and does not, die as other animals; many hopes and fears, and consciousness of immortality, are his; he is not as other animals, but superior.

> "The elements must vanish: be it so!
> Enough, if something from our hands have power
> To live, and act, and serve the future hour;
> And if, as toward the silent land we go,
> Through love, through hope, and faith's transcendent dower,
> We feel that we are greater than we know."
>
> *Wm. Wordsworth, Conclusion to the Sonnets to the River Duddon.*

There are many and vast differences in "primary germs," so called, though the microscope cannot reveal them, one germ grows into a nettle, and another becomes a man. To assert that what seems the same, and guided by one and the same principle, is the same, utterly contradicts science and experience. It is an undoubted fact, that things apparently identical are so acted on from without and within that they become vastly different. The world does not stop where our vision ends, nor have we mastered all knowledge; but of this we are sure—man does not live, nor die, as the lower animals do; nor can it be shown that the dead are dead.

Statement: "Thought is but a function of the brain and nerves: why should it not perish with them?"

Reply: Thought is more than a function of the brain, as life is more than a function of the body, as speech is more than a function of the tongue. There is brain, and no thought; body, and no life; tongue, and no speech. The power by which we live, think, speak, comes from the eternal directive ordering, vitalizing Principle; which gives shape, place, force, life, to whatever is. To this Principle, not only our thought, but

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every other power is due. Thought rests, for essence, as does every force, on the Eternal. Science, showing the conservation of energy, of which force is the power of work, shows that the soul, also a force, is conserved. Did all men cease to live, to think, to speak, to-morrow; the eternal Principle, now embodied in them, would not be dead.

Statement: "The cunning arrangement of atoms is the beginning; and their mysterious marshallings and combinations are the underlying essence and cause of man's whole life-drama."

Reply: Nay; the essence and cause of man's whole life-drama is that eternal Power, or Energy, working the arrangement of atoms in all their mysterious marshallings and combinations. It is one of the chiefest achievements of science to have discovered, by means of physical and philosophical research, that great truth, long ago recorded in the first verse of Holy Scripture, that all phenomena are due to one eternal Power. Look at the stars, well called "the brain of heaven."

> "Around their ancient track march, rank on rank,
> The army of unalterable law."
>
> *George Meredith, Lucifer in Starlight.*

Statement: "The soul is evolved from the body, as the flower is from the plant; it came with the body, it goes with the body."

Reply: The flower is by a living principle in the plant, and that living principle makes the plant and the flower. Barren unfertile seeds show that the living principle is not in every seed as its own, or as evolved, but a something given. That living principle, differentiated in the animal, is cause of the animal's intelligence.

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That living principle, in the man, is more than a capacity to flower, more than an animal power of instinct, it is an intellectual, responsible, moral energy, by which he knows of God, of the future, and uses power to fit himself for that future. There is not less sureness as to there being an eternal God, and an everlasting future, than there is of a living principle giving flowers to the plant, and instinct to the beast. The higher faculties of man are not less certainly and accurately in relation to their corresponding realities, than are the properties of flowers and beasts adjusted to the unseen realities of which they are phenomena.

"Nature is always wise in every part."
Lord Thurlow, To a Bird.

The scientific creed, held by the best men, the most experienced investigators, the most accurate thinkers, has been fairly well stated thus: "In our corporeal life, it is not the eye of the body, properly speaking, which sees; but the soul which sees through the eye. It is not the bodily tongue which speaks, and so forth. Thus there exists a spiritual capacity of seeing, hearing, speaking, which may find its operation, and act without the organs of the earthly corporeal body."[1] The thought is common to man, and well stated by the poet—

"Yea, the world is strong,
But what discerns it stronger, and the Mind
Strongest; and, higher still, the ruling soul.
Wherefore, perceiving Him who reigns supreme,
Put forth full force of soul in thy own soul;
Fight, vanquish foes and doubts. Dear hero, slay
What haunts thee, in fond shapes, and would betray."
Edwin Arnold, M.A., The Song Celestial, Translated from the Sanskrit.

[1] Quoted in Stier's "Words of Jesus," vol. iv. pp. 227, 228, Pope's transl.

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The inner life of every man is a wonder greater than any marvel of romance. There is in the silent endurance of sufferings a force sublime that physical science cannot interpret. A moment suffices for the loyal and mean desire; for the outburst of a murderous thought, and the sharp lash of repentance: to think of God, and to worship. Despite mortality, the failing of flesh and heart, there is a determined never-ending conflict against death, and in every heart-history is a photograph of future life. How can this be, if thought is nothing more than a mechanical product of the brain; and the soul, a sort of gas evolved from material particles? If we possess nothing more than the body, how is it that the eye sees not, the ear hears not, the brain thinks not; but something that recalls thought, hearing, vision of things in the body, when every particle of that body has long ago passed away? How is it that we think of a future that cannot possibly concern any merely mortal being; and throw around that future hopes and fears, accountability to God, and visions of angels?[1] Our mental, personal, physical, spiritual identity, is preserved, not by continuance in us of the same material substance; but by co-ordination of somewhat similar particles into a fac-simile of the former body. We live on, the old body of our childhood, and many old bodies in which we lived, being dead. Surely, consciousness of that past, with which no portion of us is now in material connection, is similar to that future consciousness which we shall have of the present when it also is far away? Whatever unbelieving and unscientific opinions a man

[1] "Proprium est naturæ rationalis ut tendat in finem quasi se agens et ducens ad finem."—Thomas Aquinas, in "Summa."

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may hold as to the source of life and world-forces; to the unseen, to the unknown, his questioning soul will soar, and shrink to fall from light, or be into darkness hurled.

> "Angels of light, ye spirits of the air,
> Peopling of yore the dreamland of our youth,
> Ye who once led us through those scenes so fair,
> Lead now, and leave us near the realm of Truth;
> So, if in dreams some truths we chanced to see,
> Now in the truth some dreams may haply be."
>
> *Samuel Waddington, From Night to Night.*

It is Life, whatever that be in its source and essence, which weaves every form of organic existence. Life is as a flame of which our body is the lamp; as a candle, placed in a candlestick. Intelligence is that in us, by which we use the light; and see that all things bear the relation of instruments to the principal agent; and by which we are conscious that there is something which matter embodies, which intelligence represents—the Eternal Substance, the Eternal Mind, the Eternal God.[1] There is no other scientific or philosophical way of explaining how it is that, while the outer man perishes day by day; the inner man, day by day, is renewed.

That which we arrive at by common experience, science, and philosophy, is: The soul is not beyond the bounds of our experience; it lies at the bottom of all, and consists of "two chief parts, differing in office only, not in essence—the understanding, which is the rational power apprehending; the will, which

[1] Thomas Aquinas says in his "Summa," "All inanimate and irrational Nature bears to the Divine Being the relation of an instrument to the principal agent"—"Tota irrationalis natura comparatur ad Deum sicut instrumentum ad agens principale."

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is the rational power moving."[1] This will, and this rational power, are assurance that we ought to live as if for ever; and that, therefore we can. At the basis of our moral existence lies the sense of freedom and of immortality. Reason prescribes that we use our freedom for the attainment of that condition of perfectness which is the true aim of our being. Thought is more than a function of our bodily organism; the brain, in a scientific sense, is not the cause of thought, but the agent of thought-causing power. The heart does not cause pulsation, nor do the lungs create breathing; they are agents by which particular effects are wrought. The lowest as well as the highest mental operations are separated from mere physiological processes, not only by the chasm between mechanical motion and sensation, but by that further depth parting the intellectual from the sensitive. Those who speak of life as the efflorescence of matter, and of thought as a material product, are juggling with words. They know that life is not a product of matter, that consciousness is not a necessary product of life, that thought is not a necessary product of consciousness, and that the moral sense is not a necessary product of thought. Something was added to matter; and, by that addition, every advance was effected. Whatever that something was, it is now as the quintessence of our being. It searches the secret of the universe, and says, "I have found it, God!" the great aim of our life, and exclaims, "Immortality!" It is the inmost nerve, life, power, of art, of science herself; of philosophy; of religion. Is this greatest, best,

[1] Burton's "Anatomy of Melancholy: The Soul," Part I. sect. i. subs. ix.

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highest, thing in us; so blind and stupid, so foolishly wasteful of our best energies, as to make us throw away our labours for that which is—nothing at all! To more than this does the falsely called scientific argument tend. We are told our individual consciousness, the species, the earth, the sun, our system, all systems, will perish; and eternal night and nothingness set in. It cannot be true. It puts to confusion our understanding; separates all things from reason; and is contradicted by the indisputable fact, confirmed by all far-reaching investigation, that Nature is a manifestation of the Highest Reason.

What we already know warrants the conviction that there are kinds of existence, modes of being, unnamable by us, and more to be desired than all that we can think. Those greater and better things that our men of genius, our poets, our artists, mentally saw; that gave to the enthusiast rapture, to the scientist visions of beauty. Knowing, as we do, that by nature's force is neither creation nor annihilation, but only a change of state, "it would be absurd," said Mill, "to assume that our worlds exhaust the possibilities of Being. There may be innumerable modes of it which are inaccessible to our faculties, and which consequently we are unable to name."[1] It is reasonable and safe to act upon the premonition of our heart, that we confront the future with duty well done and a life well spent. We have assurance that what takes place finally will be just and rational; for reason rules "from the atom to the star, from the solar and sidereal systems to our more wonderful bodily and mental systems." We are sure that something

[1] "Examination of Sir Wm. Hamilton's Philosophy," p. 14.

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better is the growing purpose of things; for we are not only capable of greater, juster, more rational things; we continually reach after and attain them. The present is not the close of any existing thing: every scientist knows that. We have before us a strange and eventful history: every Christian believes that. The one universal, mighty, all-pervading Spirit; our Father in Heaven; impels all things, gives us all objects of thought, all power of thought, and leads us to the glory that excelleth.

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RESEARCH XXIV.

PERSONAL IMMORTALITY.

"History testifies to the fact that loss of belief in a Personal God is first a partial, then a total eclipse of virtue; and that, unless belief rises into a conception of eternal life, it cannot save men from moral death."—*Note-Book.*

"For me, the genial day, the happy crowd,
The sport half-science fill me with a faith,
This fine old world of ours is but a child
Yet in the go-cart. Patience, give it time,
To learn its limbs; there is a hand that guides."

LORD TENNYSON, *The Princess.*

WHEN we look at a varied landscape, from all visible points in it, however minute, there enters the eye, every second, a pencil of light that has travelled from the sun about one hundred and eighty-six thousand miles. This immense length is filled with undulations ranging about fifty thousand to the inch. If the landscape be contemplated by a multitude of persons, that vast length and those many undulations will enter the eye of every spectator every second of time. These many streams, in all sorts of directions, cross one another's paths without the slightest mutual disturbance, noise, or loss. This is not the dream of an enthusiast; it is capable of mathematical proof; and when we consider the subject of vision, in its entirety; the properties of light, and the

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construction of our recipient organ, the eye; we have an evidence of design which is to most minds irresistible.[1]

Light consists in undulations, propagated in a highly elastic medium called the ether, which produce in us the uninterrupted sense of vision, though the interruptions are about fifty thousand every second. Hence we have in ether an invisible substance that none of our senses takes knowledge of; which is the link of connection between world and world; the vehicle of heat and light, of force and life. As light is one, though, when analyzed, of many colours; and comes as if unbroken, though broken fifty thousand times every second; so our conscious life is one continuous sense of unity in personality and individuality, though maintained by innumerable impacts of *vis viva*, myriads and myriads of which combine to produce one pulsation of existence. We are made, and continue to be the same conscious individuals, by means of power which comes continually from the unseen, the unfelt, the unknown. We were made, and continued to be the same individual persons, long before we knew ourselves, or were consciously in the body. Shall we be the same individual persons, and know ourselves though out of the body; and again, after a while, know ourselves as once more in the body? "Will the old delight be born anew, and God reanimate the early bliss?" Or may the pent force, our bounded life, fill larger spheres with equal or greater ecstasy?

Bodily dissolution, carried furthest, does but remove the visible into the invisible; and, as this visible came from the invisible, why should there not be within the

[1] Professor G. G. Stokes, President of the Royal Society, "The Nature of Light," lect. iii. pp. 87–89.

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body that inner, the invisible inner man, around which will gather the resurrection-body? A process, somewhat related to this, goes on day by day now in the momentary continuance and restoration of all things. Take what is called the Embryology of Crystals: by an invisible force, invisible globulites are gathered into nebulous masses; these, with mathematical precision, are built up into skeleton crystals; and by clothing of these the perfect structures are formed.[1]

There is a threefold manner of continuity: by transfer from grade to grade in our own earth and system; by transfer to states and worlds with which our own state and earth are connected; by transfer to places and conditions from which we now seem wholly separated. It is not harder, nor less scientific, to conceive the problem of life taking on immortality, than of that, which had always been dead, beginning to live. Indeed, by anticipation, as with pictorial power; and by a sentient process; and by mental acts; we possess ourselves of the future, as were these the germs of immortality. Hands touch us out of the dark, and uphold; a voice speaks, and abides in language of encouragement, with words of hope like effectual welcome; gleams of glory are as a consecration; blessings move down to us in discoveries of new forces, and wonderful far-off states of being; all our impulses receive transfiguration.

The inner man displays that cohesion and continuance of our faculties which constitute us the same whether we sleep or wake, forget or remember. The inner

[1] Professor J. W. Judd, F.R.S., President, "Address before the Geological Society of London: 1887," p. 43.

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man preserves unity as a conscious and responsible being; and by a sort of re-endowment, day by day, conserves the pleasures and treasures of the past. Whatever feeling, or conviction, we possess of God, of the future, of responsibility; is a kind of pocket-measure for daily use in common affairs; and must be taken as true. It is as eyesight, by which we survey what lies before us. It is light which kindles our mental persons into symbols of the Universal Mind. Thoughts of whence we came and whither we go are not darkened and shut in by curtains at each extremity. Scientific imagination, which is the genius of our intellect and knowledge, goes beyond. We are being fitted by it for stupendous destinies. Our feet are clay, and rest on clay; but from our head of gold we project thoughts wider than the earth, grander than the sun, immeasurable as the universe.

The thought of coming again, with life renewed, some future time, has always been a consolation to the good and great.

> "Merlin sware that I should come again.
>
> . . . . .
>
> And all the people cried,
> 'Arthur is come again: he cannot die.'
> Then those that stood upon the hills behind
> Repeated,—'Come again, and thrice as fair;'
> And, further inland, voices echoed,—'Come
> With all good things, and war shall be no more.'"
>
> *Lord Tennyson, Morte d'Arthur.*

The thought of coming again is enlarged by our knowledge that whatever is in all known space, the universe of worlds and all substances, exist by, and are in a continuous, restless, very complicated activity. Living things and dead things, masses of matter and

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their particles, whatsoever is largest and the smallest, are actuated by intense, ceaseless activity. As in the light, as in our life, so in the materials of which all things are made, there is a renewal of substance and of force for ever and ever from the invisible. No particle of effete matter is destroyed; it may be lost as to the particular thing, or organism, and in our old age physical renewal of the present body ceases; but all the matter and all the force continue; therefore, we are sure that the master force which subdues matter to its use, and gives to life its outward aspect and meaning, also continues. Not as by transfer, like that amongst the clans of Scotland, of a fiery cross from hand to hand, when men were summoned to the banner of their chief, but by conservation.

> "When flits this cross from man to man,
> . . . . .
> In arms the huts and hamlets rise;
> From winding glen, from upland brown
> They poured each hardy tenant down.
> Nor slack'd the messenger his pace;
> He show'd the sign, he named the place,
> And pressing forward like the wind,
> Left clamour and surprise behind."
>
> *The Lady of the Lake*, XI., XIII. canto iii.

We are taught by physical science to regard the atoms as indestructible. Of these, in various proportions, are formed molecules; whence, by further aggregation, are the masses which comprise our bodies. We do not think that an atom is eternal, or self-made, but that it is formed, continues by, and in agreement with, the forces of the universe: is, so to speak, their child, or embodiment. Atoms are not all the same; every one is, individually, a habitation, or local force-point. They

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are definite entities, differentiated by the various located and other forces. An atom is a body of which force is the soul. If we knew all about the atoms, we could explain the universe.

If force is master of the individual atom, and of the atoms as a whole, experience as to the prearranged adaptations and purposes of our own body, and of the world at large, shows that some living, intelligent principle is master of force. Force, or whatever it is, which we call life, weaves the wonderful tapestry of our frame; and, of this frame, the master power is soul, or spirit, or intelligence. Soul is not produced by the brain. It has been established, by exactest experiments, that life can only proceed from the living; and it seems not less evident that mind can only proceed from that which has mind. Men who take the lowest possible view allow that unintelligent physical processes manifest intelligibleness; which is neither limited by space nor time, but by Something greater. Our own existence and intelligence, are by that same Something who gives intelligibleness to all things, and to man personality, with intelligence to apprehend all other things. Thus, the indestructible atom is the universe, individualized in its smallest parts; and our human imperishable personality is that same universe, as to intelligence and will, individualized in the soul. Further, "man's intellect does not form the sum total of his mental powers. He is endowed with feelings and aspirations, and has a sense of right and wrong too universal to be attributed to the result of education, though of course capable of cultivation. This points to a power above him; and it may be doubted

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whether a nation ever existed so rude and barbarous as to be destitute of the idea of a power higher than man. Thus considerations, derived from totally different sources, converge towards a common conclusion :"[1] the immortality of man, and the Personality of God.

So far as known, the atom is an indestructible physical unity ; and our soul is an imperishable mental or spiritual unity. There are reasons for thinking, that, in the immensely hot state of some of the stars, some of the atoms, if not all, are dissolved into a more elementary form ; perhaps, of a single kind of matter. There are also reasons, as we have stated, for believing that our soul, a stable compound of a higher order of spiritual elements, representing rather progress than periodicity, failing to make due progress in this life, not duly responding to the influences which nourish and develop the spiritual life, will be incapable of correspondence with the higher intellectuality and spirit of the life to come.

A bad man is less to be trusted than a good dog ; because the impure, the unbelieving person, is an example of spiritual abortion. It is certain that, taking away the sense of responsibility arising from the fact of Divine Judgment as to right and wrong, the unbelieving person becomes impure, and alienates himself from the general progress toward a more advanced state. Sinking in the scale of existence, he does not cease to live ; but is less and less in co-ordination with the spiritual environment. He dies, not as the beast, whose individuality is used up by earthly requirements, but degenerates ; as a thing to be placed amongst the

[1] Professor G. G. Stokes, F.R.S., "The Beneficial Effects of Light," chap. iv. pp. 95, 96.

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vaguer forms of being, incomplete, and with a sense of incompleteness. It is a horror of remorse as to the past and fear as to the future that make a man exclaim—

> "I have not borne me wisely in Thy world,
> Thou great, all-judging God! Like storm and tempest,
> I traversed Thy fair garden, wasting it.
> . . . . . .
> Thou fashionedst me as a marvellous work,
> With lofty brow, erect in look, strange sense,
> And clothed me with the garment of Thy Beauty;
> And wondrously encircled me with wonders;
> And I have cast them forth from me. . . .
> "O God!
> Wilt Thou go into judgment with me? Spare
> Me, O Thou Mighty!"
>
> *König Ottoker.*

The individuality of a man, the stable compound of spiritual elements, is, as to the body, an aggregation of similar, not the same, material particles, into identical corporeal structure; and the soul's individuality, is of two chief parts—the understanding, or rational power apprehending; and the will, the rational power moving. The life-power which continuously weaves the elements into our present body, or outer person; will, with a subtler power, belonging to the inner man, weave refined elements into the continuous identity of our future body. The soul-power even now fashioning the inner man into more intimate relations with the Spirit of Intelligence, at the heart of things; it now possesses more life with the lapse of life; is already preparing for the new body, and for higher state in the new world.

Advanced science regards the universe as rather exhibiting progress, than periodicity, when contemplated

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on the great scale.[1] This tendency to higher order is a confirmation of the Scripture as to new heavens and a new earth; and as to our possessing a perfect organism in a perfect universe; these two perfections, truly corresponding, are the conditions of everlasting life. Our future existence is not only a revealed dogma, not merely a biological conception, but a scientific fact which we admit and formulate: "Allowing a margin for perturbations, the life will continue while the correspondence continues; the completeness of the life will be proportionate to the completeness of the correspondence; and life will be perfect only when the correspondence is perfect."[2] At that time the Natural will be in perfect accord with the Supernatural and man's will in true obedience to God's Will.

"Shine, ye stars of heaven,
On the hour's slow flight;
See how Time, rewarding,
Gilds good deeds with light;
Pays with kingly measure;
Brings Earth's dearest prize;
Or, crowned with rays diviner,
Bids the end arise."

Adelaide Anne Procter, Shining Stars.

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[1] Professor G. G. Stokes, F.R.S., "Light as a Means of Investigation," chap. iv. p. 105.

[2] Herbert Spencer, "Principles of Biology."

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RESEARCH XXV.

SCIENTIFIC IMAGINATION THROWING LIGHT ON IMMORTALITY.

"There is a species of disbelief, flattering, indeed, to intellectual arrogance, but out of harmony with the spirit and the admitted rules of modern philosophy."—ISAAC TAYLOR, *Physical Theory of Another Life*, chap. xv.

"Pause not here; for know
A deeper sense of all sublimity
Lives in man's bosom, than the world can show
In nature or in art—above, around, below."
FELICIA DOROTHEA HEMANS, *The Last Constantine*, lxxv.

THOSE appearances and things in nature, which most people regard as realities, are only phenomena—masks, outward shows, which the invisible powers and substances assume. A tree, a house, the sun, are nothing more than forms of the true realities which these represent. The expression, which gives good or bad meaning to the face, is but an outward sign of some inward reality. Our body is not the actual self or life. The real man which takes knowledge of the body, and of all apparent things, and their realities, is the unseen inner man. That which raises our arm, which makes us speak, is an invisible force obeying our unseen will. This unseen exercises itself in many ways, recalls the past and anticipates the future; we see and feel apart from any use of the physical

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senses. We are not allowed to be more conscious of the unseen and of the future, because a greater degree of hearing would disturb us, and a nicer perception by sight would terrify us. If we heard all, if we saw all, the harmony of the body might be disturbed, and we should be afraid to move. Did we know fully, beforehand, what lies in the future of this present life; and the good things of the life to come; we should either settle down in easy quietude, or be so restless as to lose the benefit of our appointed discipline.

That power by which we picture to ourselves the invisible is imagination, our conceiving faculty, a sort of genius concerning things out of sight. It is not a play of fancy about airy nothings. It is the great discovering power in science; in the scientific mind it clothes the ultimate unseen particles of matter, as with a garment; in the skilled mathematical musician it makes them the tuning-forks of sound, the radiators of light and heat. In all men, and sometimes independently of the will, it unites former images and ideas, and thus creates new and sometimes brilliant results. The value of it depends on the accuracy, number, and clearness of the perceptions and impressions; on the judgment and taste in selecting and combining them. In advanced scientific investigation, imagination is trained to figure trillions of light-waves entering the eye; thousands of sound-waves pulsating on the ear; the mystery, the speed, the vastness, the minuteness, are conceived by exalting ourselves from conception to conception, from the visible to the invisible.

Imagination thus separates itself from ourself, to know itself, as itself; and, other things, as not itself. It

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is in us, not so much as being of us, but a part of that inner man of which the body is a garment. It imagines, fears, anticipates, many things quite different to any present experience; so that by memory as to the past, and hope as to the future, it lives by a life which is not now. This living active principle is spiritual, and by its operation even the body, as Pliny notes of Democritus, has a resurrection.[1] Homer spoke of the soul as having wings with which it flies to the mansions of Hades. Socrates declared that his immortal part was not buried with his body. The Stoics, Pythagoreans, Platonists, taught that man possessed more than this present life; and Cicero, we think, remarked that this presage of a future state was fullest and most powerful in men of greatest genius and grandest mind. St. Paul expressed the sentiment as an actual knowledge in Christians: "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens" (2 Cor. v. 1). The greatest authority the world has ever known, Jesus, said, "The wicked . . . shall go away into everlasting punishment; but the righteous into life eternal" (Matt. xxv. 46).

So universally operative is this imagination, as to a future condition; that it pervades all our mental states; no superstition is without it; diseased action of the brain and nerves knows of it; the least scientific have it as a sort of prepossession; and some of the most intelligent and truthful men in all ages declare that they have had messages from the dead; that, awake and asleep, they have heard voices, and seen visions, going

[1] Plin., i. vii. c. 55.

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beyond all that the natural eye, ear, hand of man, can attain ; something spiritual, immortal, coming within the soul's observation.

A man is man, by power to keep his will in obedience to the understanding. A beast is beast, because its understanding is in subjection to the will, the passion, the instinct ; and the beast not rising into consciousness of itself in relation to the eternal ; not able to project itself in hope, or fear, or sense of responsibility, out of itself ; belongs wholly to those general powers of nature into which it will pass. A man, by imagination, passes from everlasting to everlasting ; has knowledge far beyond anything obtained by argumentation ; looks behind things, beyond things ; becomes aware of a Presence, not seen ; of a Power, not fully felt ; of a Life, an Energy, a Wisdom, in all, but above all, yet containing all. In this Presence he consciously lives, moves, and has his being. Because he is man, and not beast, he possesses the imagination that lays hold of these unseen realities, and lives in them, as the great realities of his own imperishable existence. He would be beast did he not so live ; and did he not, by marrying his imagination to pure reason, have those good children, those springs of thought, beautiful as the rainbow ; those conceptions of life which do not pass away ; those views, as from a noble castle, of all things tending from the low to the high, from mortality to immortality, from the creature to the Creator ; he would be as a man putting out his own eyes, or as a lion donning the ass's skin. As men we know that "all things are repaired by corrupting, are preserved by perishing, and revived by dying ; and can we think that man, the lord of all these things which thus

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die and revive for him, should be so detained in death as never to live again?"[1]

There are three kinds of vision: (1) ocular, by which we see material visible things; (2) intellectual, by which memory, reason, imagination, discerns; (3) spiritual, by which the angelic, supernatural, Divine is realized. All these mutually aid and confirm one another. Material things are proof of greater unseen realities. The intellect, as if touched by electricity, arranges all things, visible and invisible, into a logical system. The soul possesses those faculties by which we rise from the finite to the infinite; and see those mysteries and powers of which the intellect can only think. We say, with Eliphaz the Temanite, "A spirit passed before my face; the hair of my flesh stood up: it stood still, but I could not discern the form thereof" (Job iv. 15, 16). In men, like St. Peter, it is the power of discerning a spiritual, bodily, present Godhead (Matt. xvi. 15–17). It is an intuition of angels' ministry (Heb. i. 14). It is that by which we come "to God the Judge of all, and to the spirits of just men made perfect" (Heb. xii. 22–24). It is that by which St. John beheld innumerable angels (Rev. vii. 14–17). If you think rightly of the high visions that come to poets, like Milton; to artists, like Michael Angelo and Rembrandt; to astronomers, like Newton and the Herschels; you will have views of things and worlds, of states and powers, that belong to eternal worlds and to immortal life.

We do not take a leap into the dark. Where the intellectual powers are barely unfolded, as amongst

[1] Pearson on the Creed, art. xi.

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savage tribes, the light does indeed appear to be extremely faint; but we need not make ourselves savages. If we remember that "all things are double one against the other" (Ecclus. xliii. 24); the eye is made for light, and light for the eye; and all things so for another that they mutually fit; we come to that principle on which every argument may be surely placed—"What is good is true."[1] If we believe in the good, we shall soon know the true; for though we cannot make ourselves believe, and, therefore, are not wholly responsible for our faith; yet, as we can enforce attention, and rational belief depends on evidence; we can, by due attention, obtain the evidence that leads to faith in the future; and so are responsible, both as to belief and unbelief, and for the account to be given in that future.

Disciplined scientific imagination has always gone in advance of reason, and of known fact; but comes again to reason, that her logic, her experiment, may give verification. Imagination said, "There are worlds besides that which we live in." Reason and Research, in our astronomers, applied telescopes to the sky; saw and counted fifty millions of worlds, all greater and more splendid than the earth. Imagination declared, "The seen is only a small part of the unseen;" the microscope proves it to be so. Again, Reason and Research arranged duly prepared photographic plates, in the Paris Observatory, and traces were found of worlds beyond worlds in space so distant that even light coming from them, and from those yet beyond, requires a time almost exceeding time. Reason confirms the thought of Imagination, that eternity is required to

[1] Bacon's "Advancement of Learning," p. 62.

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reveal all that is in infinity, the eternity being given by the Eternal—

"Quem nosse vivere
Cui servire regnare."

Thus scientific imagination reveals an infinity within every infinitesimal; a science in the flowers beyond all that we know of their structure, their beauty, their fragrance; a science of religion; a revelation that the voice of God, heard in the secret places of the heart, is not less an utterance of love, than the creation and beautifying of the universe is an unfolding of wisdom and power. By this Love, flowing into our being from the Fountain of all Being, the imperfection of our nature finds perfection in Him. In His works, we apprehend His Greatness. In His Love, dwelling within us, we discern that physical knowledge, assured by experiment, typifies sacred science, verified by experience. In that experience we revel, the Love of God being shed abroad in our hearts. Because of this love, we endeavoured to fathom the mysteries of unbelief; were, in sympathy and mental struggles, companions of men chained in the narrow cells of dark misery; went whither others would not or could not come; and knew, on the burial morn of those already nailed in coffin, that they were not separated from that Divine love of Christ, which made Him, whom no suffering could assail, give Himself a victim to sorrow; and, whom Death could lay no hand on, subject Himself to that hand. It is this scientific conception of Religion, the highest and most experimental of the sciences, that brings Divine Hope to throw her beautiful arch over that future which unbelieving men paint so black.

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The closer our intellectual contact with religious truths, the securer grows our knowledge. People, who know least of it, talk most against religious evidence. "No man can judge what is good evidence on any particular subject, unless he knows that subject well;" yet, men whose skill is to scan verses, or to investigate the potato blight, speak as were they present at the *post-mortem* examination of our Christian Faith. They know nothing of nature's rare conjunctions amidst circumstances apparently unfavourable; nor how souls not only live on, but thrive, and are rich with originating activity and fine expression, having clear insight of future things at work within. Why, if there were a *post-mortem* examination, these men would be as old women at it. Only those who consciously build up themselves in the world of spiritual facts, by customary contact with the invisible powers; who, assimilating the eternal spiritual elements, know themselves to possess eternal life by the Grace of God in Christ. None but these exercise that true power of scientific imagination, the genius of all science, which discerns the marvels of the inner man, and claims alliance, union, communion, with the Living God. Lord, Thy hand leads us; Thy right hand guides us. Not only in Scripture, do we find Thee; not only at the close of our pilgrimage, do we turn to Thee; but from the lowest and highest levels of our reason, in the things far off and nigh of creation we uplift ourselves and move forward. Ripen our faith into the full light and possession of Thy Glory. We are sure that Thou wilt never leave us, O Lord God of our salvation.

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RESEARCH XXVI.

PROPHETIC POWER AS SUGGESTIVE OF IMMORTALITY.

"Thought . . .
'Tis thine on eagles' wings to soar,
Unknown, unfathomed realms explore;
Below the deeps, above the sky,
Beyond the starry orbs on high;
(Can aught restrain thy flight?)
To pierce the realm of future time,
And rise in Fancy's car sublime,
To realms of light?"

FELICIA DOROTHEA HEMANS, *Thought.*

EVEN very clever men have habitually thought, "The light of Nature affords us not a single argument for a future state: this is the only one—that it is possible with God, since He who made us out of nothing can surely recreate us; and that He will do this we humbly hope."[1] Now, seeing that everything tends to the future, that nothing perishes, or is even completed in any present time, so that, on the small scale, a future is always certified; and that, when we contemplate things on a large scale, "progress, not periodicity, appears to be the order of things;"[2] common sense assures us that;

[1] Erasmus Darwin, quoted in "Life of Charles Darwin," p. 13, by G. T. Bettany.

[2] Professor G. G. Stokes, F.R.S., "Light as a Means of Investigation," p. 105.

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instead of Nature not affording a single argument for a future state; the whole of nature, in its every part, is an actual proof of a future state; for not one particle of it, not one force of it, but is made for the future.

The fact, as to all things being for the future, comes out clearly in science. The general result of every kind of research indicates a similarity of plan throughout all known space and worlds, combined with individual differences, which demonstrates that every process is preparatory of another; and when we consider the structure of our own bodies, and the wonderful adaptations of the various organs to their purposes, we discern that the vastness of the universe has not made the Creator unmindful of us His creatures. One of our late masters in science forcibly stated the truth: "The more I study nature, the more I become impressed with ever-increasing force that the contrivances and beautiful adaptations slowly acquired through each part occasionally varying in a slight degree . . . transcend in an incomparable manner the contrivances and adaptations which the most fertile imagination of man could invent."[1]

It is interesting to consider how mechanical and organic processes prepare for a state not yet come. We are thus enabled to know somewhat of the way by which living things in the water went forth to possess the earth and the air. We also learn that a being of sufficient intelligence could have foreseen the things of the present time. Of late years the mechanism of respiration in the turtle has been very carefully observed. In 1878 it was noticed, of a turtle confined in a glass aquarium, that the throat and floor of the mouth be-

[1] Charles Darwin, F.R.S., "Fertilization of Orchids."

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came alternately swollen and collapsed while the turtle was immersed in water. To ascertain the meaning of this, the bottom of the aquarium was covered with fine sand. Then it was seen that the sand was swept aside as by a stream, in front of the animal's head, when the mouth of the turtle opened and its throat dilated. It was thus made evident, that with the organs for aquatic respiration were combined those of an aerial respiration.[1]

Passing from material construction to moral government, we find that continuity and universality of law, strictly applied to every part of the world and true of the whole, is infallible as to the certainty that neither goodness nor badness, neither thought nor act, neither life nor death, has wrought all, or received all, in any present circumstances, of which it is capable. This universality of the future for all things, renders it highly probable that men have power, according to their degree of intelligence and responsibility, to know of and to influence that future. This potentiality, in the present, of the future, is not a theologian's notion; it has become almost an axiom in science. Mr. Charles Darwin thus wrote: "There is grandeur in this view of life, with its several powers, having been breathed into a few forms or into one; and that, whilst this planet has gone cycling on according to the fixed law of gravity, from so simple a beginning endless forms most beautiful and most wonderful have been, and are being, evolved."[2]

[1] Simon H. Gaye, "Paper on Pharyngeal Respiration in the Soft-Shelled Turtle," quoted in "Mammalian Descent," p. 56, by W. Kitchen Parker, F.R.S.

[2] Concluding sentence of "The Origin of Species."

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If the forces ruling matter are, though continuous, purely mechanical; any creature possessing intelligence so as to forecast the direction and result of those forces; possesses, in that foreseeing, somewhat that is analogous, therefore continuous. Whither the thought can fly, and whither emotion can proceed, thither may go the power represented by them; even as does the power of which mechanical processes are the exhibition. It is no reply to say "I see and foresee that the wind, continuing in such a point, will arrive at America whither I shall never go:" for, in fact, the mind does go thither in the sense that it anticipates things, or time, or place, by mentally and emotionally thrusting itself forward with some degree of realization. If we had no such power of making the future real, at least in our own mind, we should be able to think without any foundation for thought, and apart from definite aim or purpose; but that is absurd.

If the forces ruling matter are manifestations of an eternal Power, by whom are all things; the universal tendency in them to new futures is from that Power, and so is the faculty by which the progress is discerned. This faculty, or reason, being like that whence it comes; is able to foresee, to control, to possess by anticipation. We know that the sun and moon will be eclipsed at certain times; that the seasons follow in their order; and we shall, when our science is sufficiently advanced, owing to the universality of law, calculate opposing forces, variety of positions, varying velocities of motion, so accurately as to predict the result, in time and space, of the vastest and most complex processes.

It is an advantage to our argument concerning

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worlds to come, that the things most clearly foreknown are far off, rather than near; in the heavens, not so much on the earth. To this may be added—the distant future we can certainly predict; but the near future, over which we have most power, as preparatory for the distant, we are least able to foresee. The time of an eclipse we know accurately, of to-morrow's weather we are uncertain. We can, by prudence, shorten or lengthen our days; obtain riches, or cause poverty; but we neither know the time, nor the manner of our death. We are ignorant, in some respects, of what a day may bring forth; yet do know, in other respects, what the great future contains. Little by little, we have extended our knowledge even into those parts of the universe which eye hath not seen nor can see. We know in a certain sense of things not yet in existence, and are sure that our foreknowledge is true, because verified in analogous things of the past with which we are acquainted. We know that physical agencies combine to bring a flood of material desolation; and that the fire within our planet gushes forth, because overmastering forces will have vent. Not less do we know that moral forces are reliable as to their power, and meaning, and as a preparation for the future: the moral future being as definite, as the physical: These are indisputable facts. Science, not less than intuition as to the future, urges preparation for it. Any man refusing to act on so great a number of such accurate and clear impressions as to the future, is a prey to sensuality or unbelief; or is low in the order of his intellect; not able to select, or to use in due combinations, the various voluntary and involuntary signs and

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adaptations by which Nature indicates and prepares for the future. When we regard the future issues of a life well spent, or ill spent; whether, as we erroneously think, narrowly bounded; or, as the wise perceive, of infinite result we are commanded, by every reasonable motive, to prepare for those issues; and not to lose, but to gain our life.

Biologists speak of organic development; Physicists, as to conservation of energy, and that every force has a great future before it; Geologists know the past state of the earth, and predict what is to come; every man, who will, may find everywhere signs and seals of the future—a definite future for everything. One sleeping dependent larva becomes a bear-mouse with leathern wings; another larva, seemingly the same, grows into a whale with skin and blubber, thick as a house-wall. Reptiles, birds, mammals, possess much that is common to all; yet did not arise confusedly. Little differentiations, worked by harmonious co-operation of the universe, formed the present exquisite structures. A mind of adequate power would have seen in the origin all that the completion contains: that a nightingale, an opossum, a crocodile, would grow out of germs as like to one another as the right hand is to the left. Wisdom saw the ripe corn, the rose, the oak, man, in their first beginnings, and arranged for every future difference. We are sure that Wisdom does not mean these, having come to good estate, to go lower than their former lowest stage, and be no more for ever. The past, moment by moment, entered a new future; and the present, moment by moment, enters another. We have evidence in ourselves; not only do we possess

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potentialities of physical powers greatly surpassing our present capacities; there are indications, or germs, of very excellent mental functions. Our best thoughts are as apples of gold in pictures of silver, which we hang up in the chambers of reason; not as memorials of the past, but as living prophecies, of a better future. Good hopes are not diminished by knowledge; as we recede from folly and shake off the animal, we become like the angel. The works of the Almighty are not cast away, or hidden as a child of shame. His loving arms embrace all time; we rest on the bosom of the Eternal.

It is not required to go into proof of prophecy, though, to the seeing eye, Holy Scripture so made known beforehand the Messiah's advent; the establishment, the struggles, the growth, the final conflicts and victory of the Church and of Christ; that even he who runs may read. It does not concern us if Psychologists explain away the asserted visions of spiritualists; and show that Clairvoyance, Hypnotism, Mesmerism, and other modes of revealing secrets, are so largely false, and so little true; intensely trivial, and probably wicked; that prudent men disregard them. Of this we are sure: men have known the future, and will know the future. The Prophets were not deceivers, our Blessed Lord was true. Even when we think of the laws of nature, the limitations of space and time should not enter our conception; the greatness of the Creator comes before us. He dwells amongst us in our science; for everywhere we behold, in all the past, seeds prophetic of the future; and everywhere we find that mutual adaptation of every part of the system of nature which accords

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with our own intelligence. Our own intelligence, being thus confirmed as accurate in its processes; we are enforced to believe also in its affirmations concerning the eternity to come; and a moral government, not less vast, carried on in obedience to laws, not less exact and true, than holy and just. Not through our own exertions, are we at the very summit of the organic scale; and the past, where our noblest faculties lay rooted, whence came the present hopes and fears; that god-like intellect which penetrates to the far-off movements of the stars and reads, as in a book, the distant future; are proofs concerning the kingdom of God. The lesson of the future is an enchanter's wand; he who possesses it, and has suffered many and sore evils, may say, "Fate, thou hast done thy worst. The power of thy sword is now weak; its edge, turned aside; flesh and heart failed, but 'God is the strength of my heart, and my Portion for ever.'"

"As, in sparkling majesty, a star
Gilds the bright summit of some gloomy cloud;
Brightening the halfveil'd face of heaven afar:
So, when dark thoughts my boding spirit shroud,
Sweet Hope, celestial influence round me shed,
Waving thy silver pinions o'er my head."

John Keats, Hope.

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RESEARCH XXVII.

IMMORTALITY REVEALED IN THE OLD TESTAMENT.

"Let the religion of our souls imitate the nature of our bodies, which, although with process of time they develop and unfold their proportions, yet they remain the same that they were."—VINCENTIUS, *Commonit., Chapter on the Growth of Doctrine*, xxiii.

". . . God is Holy, and His righteous wrath
Must fall for ever on the soul that sins;
. . . God is Love, and willeth not the death
Or here, or there, of any soul of man."
DEAN PLUMPTRE, D.D., *Lazarus*.

HAD the Jews, brought so nigh to God, any definite knowledge as to immortality? Certainly they had. Dwelling so long amongst the Egyptians, whose ritual in regard to the dead was most elaborate, they must have known of a future state. Though the Sadducees, in our Lord's time, maintained that there was no angel, no soul, nor future life; our Lord, refuting them, manifested and confirmed the common belief of the people as to their finding eternal life in the Holy Scriptures, which testified of Him (John v. 39).

Eternal life was appointed for man before time began. God laid down the wonderful scheme of redemption, ere the Creation, by which men, despite much error and sin, should attain a glorious future. This was not only made known to the Jews by laws, ceremonies, sacrifices; their

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whole ritual was a preparation for fuller knowledge of it, and to impart a sure hope as to its possession. Jew and Gentile were chosen in Christ before the foundation of the world (Eph. i. 4, 9; Col. i. 16–20). The doctrine of our soul's everlasting salvation rests not on the interpretation of few, or even many parts of Scripture; it is the grand meaning of all, and it is the great purpose underlying all that our earth contains—the grand expectation of mankind.

All the great facts of the Old Testament are germs of greater truths. The Creation and Man's Supremacy are typical of the New Heavens and the New Earth, and of Man's enthronement with Christ (Rev. xx. 6; xxi. 1). The promised redemption by the Seed of the Woman, the crushing of Satan, the subsequent dominion of Adam's seed, were all in the far future; nevertheless, the ancient men were to partake of them (Rom. iv. 16; v. 14) because their faith saw the things afar off. Adam, himself, the first sinner; being figure of the second Adam by whom came righteousness. Death was potentially abolished in the first Gospel promise; and on that account, though Adam was sentenced to die, he lived on until he knew of One whose blood spoke better things than did that of Abel. Immortality began to shine in that most ancient of all predictions (Gen. iii. 15) concerning the Seed of the Woman.

Enoch was translated. Men, no doubt, knew that he was translated some whither. The translation was in agreement with his faith as to Divine Life, and as to partaking of that Life; the translation-mystery was an unveiling of another world (Jude 14).

The Flood came: from that overthrow Noah was

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saved to people a new world, and to be heir of righteousness which is by faith—the righteousness of Christ. So clear was the insight of Noah, so sure his conviction of good things to come, though the coming was far off, that he gave up all that was present, and did it gladly, in prospect of a distant but glorious heirship.

Abraham, Isaac, Jacob, were promised a land, and blessings, and privileges, which, in their own bodies, they obtained not. Were the promises of God of none effect? Certainly not; those temporals meant eternals, and that life was a token of life everlasting. The Patriarchs sojourned in a country that they knew meant a Heavenly Country, and looked for a city whose Builder and Maker is God. Abraham received Isaac from the altar of sacrifice in a figure of Christ, and of the Resurrection to come (Heb. xi. 9, 16, 17). As to Isaac blessing Jacob and Esau, of Joseph's faith concerning possession of the land, of Moses' confidence in the people's delivery, we are told plainly that they saw the future; and were willing to give up the present for sake of a greater and better life to come (John i. 9; iii. 36; viii. 56; xvii. 3; Heb. xi. 22–26).

This, so great faith, made the occasion in Abraham for a direct promise of universal blessedness (Gen. xii. 3); and in Jacob the assurance of a heavenly inheritance (Heb. xi. 16), and the strength that waited for salvation (Gen. xlix. 18, 26); we regard as growing out of an abiding sense that they lived for, and in God. Thus abiding in the Eternal, they knew that they lived, and should live, because of Him: future life was a certainty, but of the particulars they were ignorant. Scripture revealed a plan, in gradual development, coming more and more into view; and appearing with more definite-

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ness in the ancient facts as men comprehended their meaning.

Not only was the presence of God made known to Moses by the Burning Bush; the Messiah, and the Resurrection, were proclaimed (Luke xx. 37, 38). The promised land was a type of the Heavenly Canaan; the ceremonies of the Law were shadows of good things to come; the promises were more than temporal, some better things being contained in them (Heb. xi. 16, 40). Forbidding intercourse with evil spirits, and with spirits of the dead, was not only corrective as to the superstitious excess of spirit-culture, with which the people had been acquainted in Egypt; but proof that there are spirits, and that such attempted intercourse with the world beyond the grave, is dangerous, even deadly. The people were not to seek unhallowed instruction: for God would speak to man by His Son, and fully declare the life of the world to come.

The Smitten Rock; the Flowing Water; the Pillar of Cloud and of Fire; the Passover Lamb, which saved from death; are to be interpreted by the fuller light which shows that Christ and His Salvation were there in parables. The recurring sacrifices, the special ritual on the Day of Atonement, all tell of rescue from danger, and of good things to come. Balaam's desire to be in his death as the righteous (Numb. xiii. 10) means that he coveted the good man's future part. The words of Job (xix. 25–27) as to his flesh, and his Redeemer, most certainly mean more than mortal life contains. The psalmist's declaration, "Thou wilt not leave my soul in hell" (xvi. 10); and again, "Thou shalt guide me with Thy counsel, and afterward receive me to glory'

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(lxxiii. 24); and that declaration (xxv. 14), "The secret of the Lord is with them that fear Him; and He will show them His covenant"—mean the covenant of life through Jesus Christ. The words in Proverbs (xiv. 32), "The righteous hath hope in his death," are not to be taken in the lowest, but best and highest, meaning—life everlasting.

No doubt prophets and saints were sometimes afraid, and spoke out their terrors. "Shall the dust give thanks to Thee? or shall it declare Thy truth?" (Ps. xxx. 10). "Dost Thou show wonders among the dead? or shall the dead rise up again and praise Thee?" (Ps. vi. 5; Eccles. ix. 5; Isa. xxxviii. 18). These natural expressions —and who has not used them even now in troublous times?—are to be corrected by Hosea's knowledge (xiii. 14) of Death's destruction, and of a ransoming from the grave. He spoke with the words and spirit of St. Paul (1 Cor. xv. 55), "O death, where is thy sting? O grave, where is thy victory?"

Many prophets and kings desired to see and know more of the things so fully manifested to us (Luke x. 24); yet did not see; but some future good things were revealed with such clearness by Moses and the prophets, that any one not believing would not be persuaded, "though one rose from the dead" (Luke xvii. 31); Isaiah, who knew of the offering for sin (liii. 11), looked on to the new heavens and the new earth. Ezekiel, in the resurrection of his people, saw a future life (xxxvii. 1–14); and Daniel plainly showed that men awake from the dust (xiii. 2, 3)). Joel's picture of judgment (iii. 11–21) goes beyond any transaction in the Valley of Jehoshaphat; it is the destruction of Hades and Death (Rev. xx. 14).

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Zechariah (ix. 11, 12; xiii. 7–9) declares a future deliverance and life by the Eternal; and Malachi (iii. 1–6, 17; iv. 2) predicts times of burning, as in an oven; and of jewels to be bright with light, for the crown of God. From all this, and much more may be gathered out of Scripture, we learn that men of old, when tortured and martyred, would not accept any temporal deliverance, "that they might obtain a better resurrection" (Heb. xi. 35).

The ancients did not possess the clear knowledge of immortality which greets our spirit. The splendour in our life, the sublime thought of our mind, the grand hope of our heart, was not a sunny brightness to them, but as light from a distant star; nevertheless the partly unseen, the glimmering of the not wholly unknown eternal quantity, enlightened their genius, quickened their desire, gave grandeur to their life. They rose up from the darkness of troubled hours and lived in the life of an ever-living God. They ascended, in their joy, to that gladness which is felt in the presence of the Eternal. The pure, the strong, the highly intellectual, were moved by that same spring whose impulse carries our spirit to commune with the Almighty. Jesus overcame the sharpness of death for us and opened the gates of Heaven to them. The majestic fact of everlasting life is so vast that it was looked on from the very beginning. No intelligent creature was left without hope of it. If men were dark, it was because they would have it so. Only unbelief, wilful sin, makes the earth a solitary place, or wilderness, to any man. Whosoever will may look up and discern the pinnacles of Heaven. In a little while,

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laying aside their present vesture, all who believe shall be clad with raiment fit for the Heavenly Mansions, and see the glory of the Lord. We say—

> "Death! where is thy glory?
> Where is thy famous force, thy ancient sting?
> . . . . . .
> Spare not, do thy worst.
> I shall be one day better than before;
> Thou so much worse, that thou shalt be no more."
>
> *George Herbert, Dialogue Anthem.*

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RESEARCH XXVIII.

ADAPTATION OF OUR PRESENT FACULTIES TO THE FUTURE WORLD.

"In this mass of nature, there is a set of things that carry in their front, though not in capital letters, yet in stenography and short characters, something of divinity; which, to wiser reasons, serve as luminaries in the abyss of knowledge; and, to judicious beliefs, as scales and roundles to mount the pinnacles and highest places of divinity."—SIR THOMAS BROWNE, *Religio Medici.*

"Thus I know this earth is not my sphere,
For I cannot so narrow me but that
I still exceed it."

ROBERT BROWNING, *Pauline.*

WE live in the body, not as its servant, but the master. Bones, tendons, nerves, flesh, and blood, give to mental energies material force and local habitation. We train our thoughts, affections, and will, to bring the form of an angel out of rough marble. We endow thought with genius; then true poetry is the music of speech, and pure prose is the grand harmony of reason. By scientific imagination and the mystery of numbers, we overtake the stars, and trace their courses; make ourselves at home in the height and breadth of heaven; and camp out, so to speak, in infinity and eternity—anticipating our future abode.

Our five senses are so related to the mind, that, in

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acquainting us with the properties of matter, we learn of things that are not material; and obtain glimpses of twenty, or even of fifty, other unpossessed kinds of perception, of which we find indications even in creatures lower than ourselves; and of the invisible, the impalpable, the inaudible things, of worlds within worlds. Using the animal organization, we carry our mental life, our emotional life, greatly beyond that organism; draw the veil, little by little, from all concealments; so that the devout and greatly contemplative man not only by Divine grace lives in God, dwells within that which was formerly inscrutable, and tastes or anticipates the powers of the worlds to come (Heb. vi. 5).

Our natural strength, limited in many respects by the nature of the materials employed, is intensified and enlarged by the mind, masses are put in motion which are many times heavier and more bulky than the whole body. Even the maniac, by intension of maddened will, has a strength of tenfold human power. The blind person, by disciplined use of other perceptive faculties, not unfrequently surpasses, in power and delicacy of discernment, the ordinary seeing individual. Doubtless the will avails itself, by the cerebral mass and the spinal process, of magnetic, electric, and other invisible influences. The brain of an active well-informed intelligence is far more effective than an ill-informed intelligence. By scientific insight, obtained by culture of our present faculties, we enlist agencies that well-nigh rend the earth; and, as the summit of our power has never yet been attained, there is even a physical possibility of so according ourselves with the universal fitness of things, and the symmetry of nature,

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that the scientific hypothetical immortality may be obtained which results from perfect agreement with our surroundings. In these, and other ways, we lay hold of the powers of eternal life.

Present discoveries are such as to render credible whatever in the future can be brought within the compass of analogy. Infants, grown into men, possess, as astronomers, a power of knowledge that girdles the earth. Men, being yet in rudimentary condition, know that there are hidden forces of insight and foresight, which, when manifested and multiplied in uses, bring us into acquaintance and possession of things far off and near. Our cultivation of the home-farm leads to occupation of the outlying districts. At present, nevertheless, we rather believe than know; everybody takes a hundred times more on trust than he practically pays for by individual research. Life is a book, in which we have only read the title-page, and a tittle of the contents. As intelligence pierces another and another of the temporary concealments, every sense will be enlarged; and we shall see the visions and hear the voices of which present faculties are the whispers and far-off views. We do not think less of ourselves, because we rose from low degree to high estate; that which we did in the past we will do again, and more also. Our intellect is not god-like, because it will go away and be no more seen; but because we are sure that all truths are chained together, the most distant being held to the nearest by hidden links, which our reason strives to discover. We are on the way to true science, a magic to our brain, a nerve-thrill to our senses; which makes us like Janus, kings of time, by so concentrating the sense of the past

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and the future into the sentiment of the present; that the whole of nature becomes responsive as we advance and find that light, the first work of God, became light of the days, then light of the senses, and then light of the reason.

Those among us of stinging quality, as were they of demon ancestry, ought to know that things a little otherwise now may be greatly otherwise after—as a black stream from a dark bubbling outflow; and as the dark substance of a lie from its shadow. We would not have them despair: "a man's nature runs either to herbs or weeds; therefore let him seasonably water the one, and destroy the other." Much of all men's lives is underground, the future is indeterminate; but, if they will, germs shall put forth the tender green blades that yield abundance in the harvest. Change shows the great truth of things, gives permanence to some beautiful moment; or hardens the evil wish into murderous act. It were well to transform the wish, and then it shall have the meanings of a noble music; and the act be signature of a noble destiny. Lord Bacon stated in the essay on "Truth," "Certainly, it is heaven upon earth, to have a man's mind in charity, not in providence, and turn upon the poles of truth." He whose soul awakes to the reality of things discerns that the unheard pulses of our life so beat that "their full sum will make a new life of terror or of joy."

> "O gentlemen, the time of life is short:
> To spend that shortness basely were too long,
> If life did ride upon a dial's point,
> Still ending at the arrival of an hour."
>
> *Henry IV., Part I.*, act v. sc. 2.

If all the past is a beginning of that future which we

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enter moment by moment, and the present is rudimentary of all that is to come, it is certain that our force of individuality, of personality, which makes us units of power, or moral atoms in the universe, will never perish. When men have somewhat more cultured their intellect in sacred and spiritual exercises, they will attain certainty of conviction that moral atoms are everlasting even as physical atoms. The constitution of nature, as to the past and present, is one piece; and our identity, as a unit of force animated by intelligence, is so growingly accordant with the manifestation of Eternal Power and Wisdom in nature, that there seems nothing in future processes that will break up our unity; everything is pledged to the continuance of him whose conscious personality is an abiding life in Divine Power and Wisdom. Philosophy takes to itself science for illustration of the fact. The light of a landscape is at least of two parts: one comes from superficial reflection somewhat differentiated from what was received; the other comes from some depth within the objects, and is that which gives them their distinctive colours. Substances absorb and reflect light according to their molecular constitution; light enters them to a certain depth, and then is, in part, ejected by internal reflection. The colours and their variations, that we see, come to us through this sifting process. The light of truth, in the same manner, is special as to the particular thing; and general as to the whole, or totality of things. Seen, partially, it has the phase of some individual life; seen, universally, it is the reflection of eternal light, eternal truth. We, as vital, mental, moral, personal individualities, are the highest known

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unities; and, as far as we can tell, the most special of earthly operations. It contradicts our sense of reason for such a process, producing adaptations and functions indicative of a greater life to come, to be utterly in vain; and for these grand unities of person, though knowing God, and knowing of eternal life, to revert to that "protyle,"[1] that simple substance of which, possibly, all things have been made. We are sure, however darkly Heaven works:

"Where the seed hath been,
There shall the fruitage, growing yet, be seen."
Felicia Dorothea Hemans, The Cross in the Wilderness.

It is a scientific dictum: "There is not, never has been, and never will be, any disorder, any confusion, in nature." There would be great confusion did no future state exist; it would set at nought our noblest motives, and falsify the highest processes of our intellect. So fully has mankind been convinced of this, that the greatest and best men lived and died in the assurance of a life to come. The learned Grotius said that in comparison with righteous John Urick, who lived for immortality, he had spent his life in a laborious doing of nothing. It was in consciousness of immortality that Milton refused a place of honour in the service of that profligate monarch, Charles the Second. Even the wise ancients who said, "We know nothing," thought of a life sublime and mysterious and immeasurable. The delights of an epicure are those of a sow at her wash; but the thought, the life, that apprehends and dwells in God is grand, is something of an angel within, is a power enabling a man even in this life to anticipate, and a promise of

[1] See address by W. Crookes, F.R.S., on "Genesis of the Elements," delivered at the Royal Institution, February 18, 1887.

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possession as to the thing signified. Like Dr. Payson, he adopts the figurative language of Bunyan, and is already a happy inhabitant of the land of Beulah. Its glories beam on him, its odours are wafted to him, its sounds strike on his ears, its spirit breathes in his heart. Every faculty enlarges as by a flood of glory filling with immensity. The soul wonders, knows itself to be in the morn of youth; touched with magnetic influence, and disciplined by many a feeling, the assured light of nobler days. Death is as a little rill to be crossed at a single step, when the swift hours of life draw to a close, and the splendour of Heaven makes the undoubting mind leap for joy.

We must not deceive ourselves with false hopes; nor, on the other hand, as those in a severe earthquake, have a strange idea of insecurity, which only hours of reflection can take away. We are not puzzled by men who, without proof believing that there is no soul, "The fairy tales of science, and the long results of time," want a physiological proof of the soul's existence; "Festina lente," or, as Sir Thomas Browne said, "Celerity should be tempered with cunctation." Modern biologists may believe that all "life is at bottom one phenomenon, shared equally and manifested in essentially the same modes by the living substance of plant and animal alike."[1] What then? Why, they are manifestly wrong. To say the life of an insectivorous plant is "essentially the same;" and manifested "in essentially the same modes" when it catches flies; as the life of St. John, who saw what was done in Heaven; is silliest nonsense. One is exalted above the other as

[1] G. T. Bettany, "Life of Charles Darwin," p. 141.

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Heaven from earth. They are the same, in this respect, in being due to some inscrutable force; but no man knows more of the essence of force than that it is the working power of the Unseen and Eternal, who is the Cause of all things. "All flesh is not the same flesh," and some life is without any flesh at all; nor is the life of a natural body precisely the same as the life of a spiritual body (1 Cor. xv. 45). We do not in the least believe that God's breath in the soul is but "the glow on the hot air and lurid skies increased."

Taking life, as one, for sake of argument with the biologist; we, of course, agree with the mineralogist, who says, "The three forms of life seem to start pretty much on a level."[1] He further asserts, "It is of the first importance that we should clearly recognize the fact that the distinctions between living and non-living matter are not essential and fundamental ones."[2] What is essential and fundamental, if the differences between life and death are not? What is the use of science, whether geographical or biological, if there is no essential and fundamental difference between it and ignorance?

Well, suppose there is no difference, come to facts. A crystal develops to certain dimensions, in accordance with the natural laws of its being, and when the necessary conditions of growth cease to environ it, its increase is arrested, but the vitality is still retained. After countless wanderings and accidents by flood and field, extending over millions of years, let but the neces-

[1] Professor J. W. Judd, F.R.S., "Address before the Geological Society of London," February, 1887, p. 35.

[2] Ibid., p. 36.

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sary conditions of growth again environ it, and the battered and worn-out fragment will develop, in exquisite symmetry, its polished facets; it will assume once more the form of crystal. Not only so, every crystal, every mineral, possesses its own individuality. The sciences of nature must be content to recognize individuals as the only real entities. Minute globulites, the so-called crystallites, gather themselves, range themselves according to mathematical laws, and "build up skeleton crystals, by the clothing of which perfect structures arise." We find from all this that crystals exhibit varying degrees of instability, are subject to striking modifications of molecular structure, and that often the cycles of change require periods of enormous duration: that seeming to die, being battered and worn out, they do not die; but, after millions of years, live again. The men who say this, tell us—our life is one with all other crystal, vegetable, animal, life. If so, what hinders but that similar elements, to those which form our present body, being gathered; arranged according to mathematical laws; shall form that body of the resurrection which, once more dwelt in by the soul, becomes the perfect, immortal, glorious structure, fit for the new heavens and the new earth? A man is worth more than many crystals.

The question is answered, "Can these bones live?" From the four winds of heaven come the constructive facts of many sciences, the thoughts of many minds. Scattered records, imperfect generalizations, tentative hypotheses, are coming together; and, in like manner, we build up ourselves and prepare for the Coming Life. Reason has already penetrated beyond the planetary worlds, has ascended to Heaven where God dwells,

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beholds the worlds rolling round His throne, and hears the acclamations of all intelligences. Blessed with this spirit of discernment, judgment, and good sense, we know that this knowledge, the most desirable of all, fits us for sublimer ranges of thought, for intimate intercourse with the eternal source of all perfection.

We, like crystals and like planets, have a visible and an invisible history. The mineralogist and the astronomer thread the darkness with an accurate deduction, that seems to account for the visible and the invisible; we cannot do the same with human act, with human thought, and their result; but there are undying forces at work in the secret chambers of our feeling, in those moments of intense suffering, in those seasons of ecstatic bliss, when we scale the skies and ascend to God? Shall the greater die, and the lesser live?

Why should any one believe only in what is common to the worm, only in that which is open to corruption, in things not worth their nurture? and separate their private surroundings from splendour, and destinations of glory? Strange, that in the unbeliever's construction of possibilities, it is not plain that there must be possibilities of which he knows nothing! He ought to think that the noble is better than the ignoble; and far more credible. The thoughts going on in other minds are not less real than those in his own. The shoe may be skilfully made, and the man's deformed foot be hidden, but it is there all the same; and philosophies, greater and more beautiful than a man's own, are very much truer. He who has been brought "out, as a superior, expensive kind of idiot," with no insight of the principles which form the vital connections of

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knowledge; gifted only with excessive retention and use of whatever leads down to slime and mud; bears a freight not worth his harness. He had better change his behaviour, strive to be one into whom may come the Spirit of the Living God, and make petition to Him of whom we say—

> "O Thou that art the Life! and yet didst bear
> Too much of mortal woe to turn from mortal prayer!"
> *Felicia Dorothea Hemans, The Forest Sanctuary.*

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RESEARCH XXIX.

LINKING OF OUR NATURE WITH THE SUPERNATURE.

"Were the happiness of the next world as closely apprehended as the felicities of this, it were a martyrdom to live; and unto such as consider none hereafter, it must be more than death to die."—SIR THOMAS BROWNE, *Hydriotaphia.*

"Know
The land that ends our dark uncertain travel;
Hear
The hovering angels' high-imagined chorus;
See
One radiant vista of the realm before us;
Who will fear?"

Adapted.

THE future lies so involved in the present constitution of things, that our ripened destiny is developed from existing germs. We are a blend, or amalgam, of mind and matter; a many-sided effective agency—physical, mental, moral. We apply mind to enlarge the uses of matter; and then, by means of matter, greatly expand the mind.

By mental power giving skill to the hand, the hand fashions telescopes out of glass, and wood, and brass, by which we view the depths of space; and we form microscopes to bring the invisible into eye-sight. Thus apprehending the vastly great, and the exceeding small, we not less enlarge our mind's capacity,

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than make it minutely exact. We advance matter, adapt it to our requirements; and, supplying these, proceed with enlarged vision and power to an ever-increasing wisdom concerning a life and an activity which are infinite and eternal. Nature, as we formerly looked at it, extends into a manifold system of complicated worlds and natures; and these are the scenes of transactions which reveal a vaster majesty.

> "Spirit that lurks each form within
> Beckons to spirit of its kin;
> God-kindled, every atom glows,
> And hints the future which it owes."
>
> *Ralph Waldo Emerson, adapted from Nature.*

We discern a continuance and an elevation of things, not unworthy of the Almighty. We obtain a sense of natural fitness, of beauty, of harmony, of sublimity; which, as the iridescent bow in the day of rain, are a promise of future harvest; the reaping of earth being a symbol of the gathering for Heaven. We purify the body, crucify the evil affections and lusts, not less than we refine glass. In so doing, we extend every power of the mind to grasp the great and small of the universe. In that extension, our soul takes part; drinks into the purpose of things; communes with the Mind and Might originating and effecting that purpose; and thus, co-operating with God, we not only link our nature with the permanent powers of the supernature; but, by spiritual regeneration, or new life coming to us by the right use of life—the receiving of Christ—are made children of the ever-living One (John i. 12).

This great transforming process, wrought in us; and with which it is the grand attribute of our intelligence

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to co-operate, if we will; has a counterpart. The rocks, the backbone, we may say, of our earth's surface; indeed, all the materials of our planet; are known to be not less a distribution in time, than in space. They have undergone, and are now undergoing, a series of changes; the result of the action of heat, pressure, solution, the play of chemical affinities, and of many other molecular forces; producing the most wonderful transformations. We do not know where or how the process of life begins; but there is the embryological process by which "crystallites" become crystals; there is the resolution of things into new compounds; and the building of them into organized structures, plants, animals, men; so that life has been fashioned out of the dead, and men were curiously prepared in the lower parts of the earth, and now they scan the sky, and say, "We were formed, as out of dry bones; were made to live, were clothed upon; and now, in this advanced life of ours, greater than all former life, we look to the heavens, discern the signs of the times, and these assure us, not less than our spirit within assures, that this vast preparation is the initial symphony of a grand universal concert in which we, men, shall perform a living part."

"To our capable ears
Silence is music from the holy spheres."

Pure white light seems to combine the energy of all the obscure rays for our visual faculties; and passes through every grade of colour to attain highest state in most brilliant condition. This light, by which we see things, conditions those things. It is that, external to the eye, corresponding to reason, the internal; for reason is that slowly formed, complicated, inner

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power of seeing, by which we condition, arrange, and harmonize facts. The outer light is a revelation of external nature. The inner light discerns that, or reveals that, of which the outer is a symbol. The light of the eye sees the building, the light of the mind, of the soul, endeavours to see the interior; and how vital spirits, heaven's breath, take visible form and glorious drapery. The supernature, entwining with nature; and the outer process, always being the shadow of more beautiful inner realities; we find the sense of immortality blending with our reason, making us conscious of the spiritual medium between the theoretic and experimental aspects of things. It becomes that in us which goes from strength to strength, like the electro-dynamic measurements of Wilhelm Weber—models of completeness and skill; it is as genius, higher even than the philosophic method, of Faraday; and better than the intellectual action of Clerk Maxwell on the electro-magnetic theory of light. Sometimes, the joy of it is ready to burst into a shout of triumph; a Divine mediatorship is felt between nature and man, between man and God. The stone in the wall, and the beam of timber, give their answer to this speciality and splendour of generalization in men. The sun and the moon stand still that these Joshuas may achieve their scientific and spiritual victories.

Weak men try to persuade us that there is no spiritual truth, no meaning for the future, no revealing of powers that are growing into similitude with the permanent energies of the universe, though we attain skill to see the interior of our own eye; to tell that a rifle-bullet may pass through our brain in the thousandth

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part of a second, so that we have no time to feel it, and pass from life into death without knowing. Strong men know that more meaning is everywhere than they are able to apprehend. A luminous impression on the retina endures about one-sixth of a second; yet, we see a flash of lightning cleave a cloud and disappear in less than the hundred thousandth part of a second. Our own life is never quite the same as any other life, and we are not exactly the very identical individuals during any two seconds of time, yet we are consciously ourselves, and like other men. The best men know that the art and science, revealed in the universe, are the great art and science of God; and that our discerning the truth is by Divine irradiation. To receive more and more of this is the great work of life; and by it, living in God, good men make a concord of the various sounds; combine the many lights; unravel the mysteries; and their science leads to great faith in the unseen, to wonderful visions of the future, the grand transaction of the resurrection.

> "All were reanimated. There arose
> A noise of harmony, pulses and throes
> Of gladness in the air—while many, . . .
> Devout and true,
> Sprang to each other madly; and the rest
> Felt a high certainty of being blest."
>
> *John Keats, Endymion.*

All that we have made our own, by incorporation into our character, will accompany us into the future, and give distinctiveness; whether in deepening the shadow, or in brightening the light. Sir Thomas Browne stated, "The souls of men . . . subsist beyond the body, and outlive death by the privilege of their

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proper natures, and without a miracle."[1] There are times, special crises of life, when memory seems plenary and all the past is made present. This seems to indicate a coming capability, as to the righteous, in recalling the lessons and processes of Divine grace; so that all the past, as they look upon it, is full of meaning and brightness. To the wicked will come a recollection of opportunities neglected.

"This is truth the poet sings,
That a sorrow's crown of sorrow is remembering happier things."[2]
Lord Tennyson, Locksley Hall.

In superlative moments great discoveries are made; we consciously transcend our ordinary selves; and these processes are allied to those experiences in which runs something of prevision.

"The prevision is allied
Unto the thing so signified;
Or say, the foresight that awaits
Is the same genius that creates."
Ralph Waldo Emerson, Fate.

The whole may be regarded as indicative of future mastery. The discipline, perfecting our character, cannot be regarded as a less matter of design than is the molecular arrangement of our brains to be a vehicle of thought.

With mastery of knowledge comes manifoldness of knowledge. After due discipline in one mode of thought, we are able to go from the simple to the complex; then, by degrees, to work two, three, or more mental exercises,

[1] "Religio Medici," sect. 37.

[2] "Nessun maggior dolore
Che ricordarsi del tempo felice
Nella misseria."
Dante.

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at the same time. We converse, read, or play music, while meditating on mechanical, scientific, philosophical research and experiment. The process is delightful, but somewhat fatiguing; and when carried furthest, like researches as to wide surfaces and vast depths, yields startling surprises. It is not unlike the higher mathematics in which reasoning seems almost left behind, and things are known as by a spirit of vision; it is not a climbing of high peaks by weary travellers, but a soaring with wings of eagles. The results thus gained to science by the Newtons, the Herschels, are transcended by the sacred gains in theology by Patriarchs and Apostles. It is a noble work—

> "Lifting Better up to Best:
> Planting seeds of knowledge pure,
> Through Earth to ripen, through Heaven endure."
>
> *Ralph Waldo Emerson, May-Day.*

In it the mind exceeds material and temporal limitations as in a moment; and the spirit, well holden together, has a thousandfold of life; is aware of a further coming enlarged competence to know and enjoy all the possibilities of the universe. It is apprehension of the nature of the eternal and substantial realities, an anticipation

> "That our life in Heaven above
> Springs from the life below."

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RESEARCH XXX.

ON BEING OUR OWN SELVES IN THE FUTURE.

"A physical philosopher, examining the world, and testing it by the standard of utility, for the purpose of providing comfort and pleasure, may well say it is a bad world; but Christianity teaches us to regard the physical world as a habitation adapted to be the scene of man's moral and intellectual discipline. . . .

"If, as Christians believe, there are already in another state of being 'saints made perfect,' they must be still as free in heaven as they were on earth. They are guaranteed against a renewed fall, however, by the experience through which they have been divinely led, and by the clear light for which that experience prepared them: a light unto which, from its purity, nothing which maketh a lie can enter."—T. VINCENT TYMMS, *The Mystery of God*, pp. 123, 128.

SHALL we in the future state be our own familiar selves? with the peculiarities of disposition, the same intellectual and moral habits, which continue with us through all the conditions of our present life?

The roots, stems, branches, leaves of a tree, are distinguishable from one another, and from the fruit which crowns all; yet they are so related that all and every of the parts, in due proportion, are required for the perfect tree. On the same principle, we rightly imagine that, as in every stage of our present life, we preserve communion with ourselves; and, whatever the changes, remain our very selves; we shall be the same individuals, during the course of progression in know-

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ledge and capabilities of enjoyment, throughout the eternal ages. We shall be ourselves, and know ourselves, in the future.

> "'Tis from the past we shadow forth the land
> Where smiles, long lost, again shall light our way,
> And the soul's friends be wreathed in one bright band."
> *Felicia Dorothea Hemans, The Fountain of Oblivion.*

The theory of emboitement, that every germ is the receptacle of the germs of all future beings of its race, is not accurate; but, as in the encysting process of the infusoria, the produced living thing is always what the former signified; as in the change from caterpillar to chrysalis, and from chrysalis to moth, the after-life is a result of the former life; and as in nobler animals and in man every change carries on the same real creature; so we are sure that if we differ greatly from our present low life, as does the crown of the tree from the root, as does the bird from the egg, our modified faculties, and our added faculties, will only make us to be that for which we were prepared by the past.

Ourselves, our present faculties and functions, will continue, so far as we and they are, or can be adapted, to the future life; if not, why are we disciplined? Earthly trials prove and improve our body, our soul, our spirit; are a heavenly discipline that we may be presented, as true men, before the throne of God. We are chastened and tried that our own real and improved selves may be able to assume and enjoy a higher condition.

The lines which run out from every centre of scientific inquiry, do not terminate where our powers now end. As exercise and further light enable us to

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extend the view, we find process after process of continuance; all the known reveals a greater unknown; and, if we went far enough, we should not find a blank termination, the eternal Cause of all would be revealed. The world is a very real, powerful, and beautiful picture. As to pictures, Raphael did well; and Phidias, as sculptor, did well; but it is not a question of making the artist immortal, but of most impressing the minds of the beholders, creating therein frescoes for eternity, uplifting and giving a diviner character to the soul. The great picture, the world's landscape by the Almighty, is doing this. By study of it we advance from the natural to the supernatural, from the present to the future; little by little we cast off ignorance. The wood, hay, stubble, of incompleteness, are burned in the fire; the gold, silver, precious stones, remain. The builder and his building, being tested,—if the building, as a poor worthless structure, is consumed; such dead useless works show that the man is of bad character, and he will suffer loss (1 Cor. iii. 11–15).

> "Call out from the future thy visions bright;
> From the world o'er the grave take thy solemn light;
> And oh! with the loved, whom no more we see,
> Show us our home, as it yet may be!"
>
> *Felicia Dorothea Hemans, The Land of Dreams.*

The making all things new (Rev. xxi. 5) does not destroy the several powers, activities, and enjoyments of life; but renders them more pure, intense, and permanent. Consciousness will be more expansive; for we shall know even as we are known (1 Cor. ii. 9–15). Labour will not cause weariness; but, like the Lord's labour, be as a refreshment by meat and drink (John iv. 34). A fountain, as of living water, will be in every

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glorified man; and spring up continually unto everlasting life (John vii. 38). The kingdom of God—as in the heart now, so in the future—will be of gradual unfolding. We shall not be perfected in a moment; and, though we sow not that which shall be; nor is our future man made up of the corruptible materials of the mortal man; there will be "first the blade, then the ear, after that the full corn in the ear." The product is not of the ground, nor a chance production, but of the seed sown. All those seed-germs planted in the heart by our own sowing, and watered by the Holy Spirit; our faith, patience, love, knowledge, skill; will grow up in special and distinct features of excellence. We now begin with natural life, that is converted into spiritual life; the spiritual—partaking of Christ's life, and indwelt by the Divine Nature (Gal. ii. 20)—is that which, in the resurrection-body, will partake of the Divine glory. When God's love calls us, the night being past, we shall put on the immortal beauty of our waking. Chrysostom spoke somewhat in this wise: "God, when He casteth down this rotten room made of fleshly walls, calleth out the soul for a little while, and lodgeth it in some corner of His dominion. Having repaired our bodily imperfections; fitted, made them beautiful, and incorruptible for the resurrection; He putteth our souls again into their well-known mansions."

All things being made new, not destroyed, renewed; the newness will cause wonderment; because things, formerly known, become of so much more beauty and power. We now have somewhat of this in ecstasy of enjoyment, in the rapture of worship, in the splendour of elevated thought. Restored nature, responding to our

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own faculties, will accord with, and tend to maintain, our re-established condition. We have a trace of this in the fact, that to the pure all things are pure; that even the adverse is made to be on our side. In that condition, our bodies will not be mere external implements of service. The elements, forming the new man, will, we have reason to think, be perfectly blended. The senses not, as now they sometimes do, counteract, or fail one another; but give definiteness, intensity, locality; and thus afford fulcrums for enlarged power, a more vivid reality, and a higher consciousness of personal enjoyment. This may be taken as a fact, for in our present state we are able to give them a surprising accuracy and power. Further, the consciousness, which we shall have of ourselves, will be a sense of continuance, such as that of Samuel when he rose from the spirit-world to meet Saul, that we are our former selves. Our growing up into Christ does not destroy our own manhood; we become truer men; our faculties unfold; we are raised into higher individuality of spiritual life. This individuality will be the basis of those characteristic distinctions which separate man from angel; and which give to patriarchs, prophets, apostles, martyrs, and all the saints, those gifts of Divine grace and human genius, those affections and peculiarities, that constitute and adorn human individuality.

It is right, apart from Holy Scripture, to think of our future state as were it produced in a manner somewhat similar to existing renovations. We observe discrete, or separated particles of matter, become welded as masses. The mechanical processes assume other forms in chemical combinations, attractions, repul-

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sions. Then appear further distinctions, as inorganic substances become organic in plants and animals. Then the organic ranges higher by sensitive, mental, moral processes. In some of the earlier stages the work is done rather from without; afterwards, little by little, there is co-operation from within. Higher consciousness, motives of which the will takes knowledge, and of which the intellect judges, assume permanence, and act by reproductive and progressive energy. Philip de Morny said, "I am as established in my confidence of assured hope of future happiness from the irresistible evidence of the Spirit of God, as ever I was of any truth by the demonstrations of Euclid." Speaking generally, the advance of good men in purity, knowledge, and power; and the degeneration of bad men, in the direction of their specific corruptions; are a twofold proof: bad men continue, but are worse; good men improve.

Neither in this world, nor in that to come, is any annihilation of character. Whether we think of good men, or bad, they are not so changed as to be other people. The almighty Power, Beneficence, and Wisdom so work in us from the very beginning, that our material and natural state is that on which the spiritual is planted, and which if we duly cultivate and develop the glorious crowns. The more readily, thoroughly, strenuously, we use various physical, mental, moral means for our growth in grace, and fitness for the gifts of God, shall we receive enlargement of faculties and quickening of the regenerative influence. A truly obedient soul, not picking nor choosing which commands to obey, becomes like a pure crystal with light in the midst, which will shine forth through every part.

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There is a time when our physical frame, and our mental constitution, become perfect and permanent; so to speak, we are men at our best. Preparations, long continued, are sometimes completed in a moment. There is a soft-speaking, velvet-handed machine at the Mint. It lays, say, a finger upon a prepared piece of metal. By that touch an indelible impression is made, and the piece of metal becomes a coin. When we have enjoyed privileges and opportunities, all has been done that can be done, by our use or abuse the character is stamped. That character is taken with us into the immortal state. Not merely by continuance, but for enlargement. In the measure, the fulness, the zeal, the love, that we work out our salvation will be the length, depth, and breadth of our reward. We shall stand in that character which has been formed in us by the discipline of life, and our own use of God's help. There is not less accuracy and purpose in the life of a child and in the events of its life, than in the ordering and duration of the stars. When we have made the better, or the worse of ourselves; we shall take a corresponding place in the new world. A fixed place, a final state; yet not fixed as without advance, or growth, in knowledge and bliss. If as princes and priests unto God, we shall for ever put forth new power in new service, new rule, new glory. Every one will be in his own place, doing work for which he is most fit; and the ascent from glory to glory perfects heavenly honour and happiness, even as the passing from grace to grace renders us complete in holiness.

"For as Thou dost impart Thy grace,
The greater shall our glory be."
George Herbert, Employment.

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RESEARCH XXXI.

OUR PHYSICAL STANDPOINT AS TO NEW WORLDS.

"We cannot comprehend the origin of things apart from the fact that Absolute Existence did, out of His own infinite plenitude, derive, as by a quickening, all that exists. He did not so pass into things as to become part of them, or make them part of Himself. He is neither augmented nor diminished by creation. Creation is by an emanation of Divine Power, Wisdom, and Love; not a section of Divine Love, Wisdom, and Power." —*Note-Book.*

"I dipt into the future far as human eye could see;
Saw the Vision of the world, and all the wonder that would be."
LORD TENNYSON, *Locksley Hall.*

THERE are three aspects of eternity. 1. Before the beginning of things, when there was the Godhead only. 2. The mystery of creation; when time began; when possible evil became actual; including the period of redemption and probation. 3. When God leads worlds and worlds of happy beings into new views of life, of power, of wisdom, and of goodness.

Eternity is the lifetime of the Almighty. The difference between the Infinite and finite has been spanned by the Divine Will creating worlds and the things therein. The symbol of Divine unity is that ether, the universal medium, which pervades all space, all matter, and is the vehicle of movement.

This ether, we think, fills the whole expanse of sky.

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In it, clouds are formed from the invisible; and, being formed, repass into the unseen. In this vast chamber of space are stored materials of suns and planets; and, when creative forces have done their work, worlds are manifested. The astronomer tells of ever-changing hues and movements, of growth in splendour, and how stars melt away. In the past, which we cannot measure, were worlds and ages earlier than our own: we know not when things began. In the future, all those colours now seen of jasper, sapphire, chalcedony; the emerald, the sardonyx, the chrysolite; the topaz, the jacynth, the amethyst; will adorn the great and holy City of our God and of His Saints (Rev. xxi. 10–27).

Standing, perchance, to view a landscape of various excellences; the rich hues of the foreground contrasted with the pale receding tones of colour on the horizon, and with these the deep transparent sky in contrast, or exquisitely blended; we are able, according to the principles of art, to recognize the various natural steps and processes by which the unity, the contrast, the harmony, have been produced. In so vast and splendid a scene, we might think that sea, sky, land, the innumerable plants and living creatures, consisted of all the known elements, about seventy; and that their combinations were largely used in all substances and forms: there is not that use.

As if to show that we are in a rudimentary state, the earth, in round terms, is composed of but seven elements;[1] animals and vegetables are chiefly of four;[2] the sea, mainly of two;[3] the air also a mixture of two.[4]

[1] Silicon, calcium, aluminium, magnesium, potassium, sodium, oxygen.
[2] Carbon, nitrogen, hydrogen, oxygen.
[3] Oxygen and hydrogen.
[4] Nitrogen and oxygen.

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With a very few of the many substances, the Creator has formed the gorgeous structure of the world in which we live, our own bodies, and our fellow-inhabitants. Other elements are, in comparison, slightly used; as if to suggest the many combinations which are yet to come. These exquisite harmonies of power, of substance, of life, of beauty, of soul-stirring melodies, will doubtless make the future very blissful.

Of the few elements employed, the strangest, most marvellous, and various things are formed. The coals which feed our fires, and without which our art and science and civilization would famish, are formed of carbon; and of this carbon, in a pure state, is the bright diamond fashioned. By a slight change and difference of admixture, in proportional numbers, the constituents of our atmosphere are chemically fashioned into that corrosive liquid and poison, aquafortis; another alteration produces laughing-gas; thus life and death are near to one another. The substances which fill us with mirth, when changed but a little, carry us with sorrow to the grave. One moment, we have health and strength, the promise of long life and happiness, and our hopes enter new scenes of bliss. In another moment. we go down to depths of anguish, whence is no release, Mystery and marvel, life, death, and life renewed, are everywhere; in the high and in the low, in the present and in the future, whether we live or whether we die.

It may be said, The onion seed, as it begins in the earth, and adds fold to fold, knows nothing of itself; and cannot anticipate anything, whether greenness or ripeness, We are as that onion, and cannot know the

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future. Reply: We are not as that onion: there is no analogy between onion and man. We do know, and in some sort foreknow, the future. Nearly all thought and labour are given to the use of means by which the present may be made a better future. We make the light of far-off stars administer to our knowledge, so that we know of what things the heavenlies are made. Not only the very remote, but the future is made present; we map out the path of the stars. Our nature is so vast, and of powers so manifold, that there is no limit to life's use; nor can we say, "Hitherto and not beyond, will our faculties extend." It is indeed something to know that common sense, not less than scientific and philosophical research, prove the results of our present life to be infinite, as to their extent; and everlasting, as to the future.

That future is not widely separated from the present. We enter it, while we live, moment by moment; and as death, which translates our life, begins in us, even at our birth; so the life to come, and the worlds to come, have their representation and beginning in that which is. Scientific instruments, the axioms of philosophy and science, the propositions of Euclid, by means of which we extend and verify our acquaintance with material things; by which we know that all things are momentarily carried into a future to which no limits can be assigned; have their counterparts in various spiritual intuitions; in the faith that discerns the substance and reality of things hoped for; and in the various faculties which pierce to evidence that responds to the truth represented by mathematical propositions (Heb. xi. 1). Men like Moses, Elijah, Daniel, were not

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less certain as to their experience concerning spiritual things than Bacon, Newton, Faraday, with regard to physical science. We admit the distinction between things hoped for, and the evidence of those seen, but faith is the basis of our action as to both; and scientists, who appeal to physical experiments which are only of value when accepted by intelligence, are not more certain than the great and good men whose sacred experimental research and emotion are verified by the most advanced use of reason. The prophets and apostles, with eminent holy men now, possess the high and well-developed spiritual powers which can and do obtain that precise certainty, that assured strength of proof, as to immortality and future worlds; which physical scientists have concerning the marks of order and adaptation in nature. Scientific attainments, both as to space and time and the existences therein, would be very uncertain; did not the spiritual faculties of the inner aid the outer man. He who, like Moses, enters the darkness where God is, presently emerges with the lustre of Divine Glory.

During modern time we have extended our knowledge of physical processes; but concerning higher functions, we are as far below the great ancients as is a street parody the true rendering of a fine melody. This ought to be amended. Men who commend the pursuit of physical science, as that only thing which enlarges human welfare; do, as by "a mocking travesty wrought by impish finger," charge Christians with "a self-interested desire to escape from punishment." It is sufficient denial, though a partial confession, to say, "Whatever be our pursuit, we must have hope set

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before us, to call out our noblest powers in obtainment of that good which God is seeking to convey."

There are many strands of experience, lying side by side in men, which are never compared; consequently, they suffer loss; nevertheless, history is not a record of worn-out things, but a windowed room whence successive events, outward and inward, may be seen greatly tingeing and determining all the future. We do not draw the lines which separate lost souls from the saved; but we know that the influence of truth cannot be limited, and that it certainly concerns all the future. Those who neglect this view of physical standpoints, however long-benumbed may be their consciousness, will find a new and hostile sense arise to overturn their feeble reasoning. Let every man remember that even the ideal has the side of reality; that reality means circumstantial surroundings in space and time; and take this to heart—

"Nought shall thy soul alarm,
Nought trouble its sweet calm;
All things pass swift away,
God is the same for aye;
Patience can all obtain,
He who has God will gain
All else, nor worldly stuff
Desires: God is enough."
Rev. James Gylby Lonsdale, La Santa Madre Teresa.

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RESEARCH XXXII.

DEATH VIEWED SCIENTIFICALLY.

"What degrades man? Death-annihilation degrades him to the reptile that is to devour him. What exalts him? A future existence; a more glorious and more lasting state of being to succeed."—EARL OF ROSSE, *The Truth of the Christian Revelation*, p. 23.

"We shall tempt with wandering feet
The dark, unbottomed, infinite abyss;
And through the impalpable obscure find out
Our uncouth way; or spread our airy flight
Over the vast abrupt, ere we arrive
The happy isle!"

MILTON, *Paradise Lost* (*slightly altered*).

WE do not accurately know what death is, or what life is. If we say, "Life is the continual adjustment of internal relations to external relations;" we may state the same of death; it is an adjustment of internal things with external. The dead body of a horse, internally and externally, is so adjusted to circumstances that far-off vultures hasten to feed thereon. Every dead organism is in such correspondence with the environment that it undergoes oxidation; or is preserved, as when embedded in snow. The forces and ministers of death are all associated with life. Every natural tendency is also a natural tendency to life further on.

Our living forces are suspended, yet recruited, in sleep

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To die, is that to sleep? perchance to dream? and then again to wake? That is the question. In a swoon, we die to feeling and memory, but life is not suspended; and there are states in which no force of life is found, no breath, no heart-throb, yet the man exists. Are we to say, when, through longer want of breath and work of heart, the flesh corrupts, there is no life? That is the puzzle.

> "Before my God, I might not this believe,
> Without the sensible and true avouch
> Of mine own eyes."
>
> *Hamlet*, act i. sc. 1.

Of what lasting good is man? or how is reason noble? or how are the faculties infinite? how is he like an angel, or a god? why look before and after with such capability of reason?—if feeding and sleeping be rounded off with bestial oblivion? Our large discourse has no true part of wisdom, if the chief good and market of our time be but to sleep and feed—a beast no more. Is it craven scruple, or that their natural gifts are poor, or that like fat weeds they would rot in ease, makes men prey on garbage, though linked to radiant angels? Or is it that they have no faith, because dread of wrongs, done in days of nature, could tell secrets of the prison-house and a tale unfold

> "Whose lightest word
> Would harrow up thy soul, freeze thy young blood,
> Make thy two eyes, like stars, start from their spheres,
> Thy knotted and combined locks to part
> Like quills upon the fretful porcupine;
> But this eternal blazon must not be
> To ears of flesh and blood."

So reasoned the greatest genius our literature has

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known; and, as for science, it knows not the secret either of death or life. As to every kind of matter and rock-masses we may say they are "due to the tendency of unstable mineral combinations to pass into stable ones."[1] A sort of life pushes them into being; akin to that sort of life which, in the so-called embryology of crystals, ranges, according to mathematical laws, globulites into "skeleton-crystals," by the clothing of which the perfect crystal structures arise—"the choice flowers of the mineral kingdom." Every mineral, like every plant and animal, possesses its own individuality; and with this individuality science has to deal. This speciality and individuality of life in low forms is used as a fact of first importance to show "that cycles of change exactly similar in almost every respect to those occurring in the animal and vegetable kingdoms are equally characteristic of the mineral kingdom."[2] In reality that means there is no essential difference between dead matter and living matter; for all matter, in a certain sense, lives.

One would think that this extension of a sort of life to everything would lift it into the rank of an essential; and as all the phenomena of the universe are living special and individual representatives of power, that power must be living; and, thus, we arrive at the greatest of all facts — a Living, Individual, Eternal Creator; from Whom and by Whom and for Whom are all things.

In that sense, we accept the extension, are willing to regard life as a manifestation of Divine Energy; and

[1] Professor J. W. Judd, F.R.S., "Address before the Geological Society of London," 1887, p. 54.

[2] Ibid., p. 36.

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the more so as it confirms the fact of Divine Interference in the world's affairs being the very thing by which progress is effected. The progress showing that apparent continuous uniformity is consistent with advance and eras of crises. Crises were many; these are a few of them: "the existence of matter in an invisible state; the becoming visible in a gaseous condition, luminous and non-luminous; the rounding and condensing into worlds; the appearance of life, progressing from earliest stages to plant, to animal, to man." The physical, geological, biological record, is distinctly in favour of successive acts of the plastic and life-forces of nature. The interposing power is the Eternal, that recognized by science as the source of all things. Nature is as one organic harp; and life, diversely framed, is the music trembling into motion by the touch of one intellectual, vital, Almighty Energy, the God of all.

As to life, more particularly, it progressed as all other phenomena; and if we attach due weight to the recapitulation of its history, as displayed in Embryology; there were leaps forward, and bounds from type to type, not so much by hybrids, as by metamorphosis and transformation. Things, as they are now, did not come into existence at once either individually or as a whole; nor do they die out at once. Organisms advance from rudimentary to developed stage; and their further passage into other states is not without signs that it is for survival—not extinction. A plant grows from its rudiments and produces stem, leaf, bud. In the flower, or that which serves as flower, the seed is formed by a life in the life of the plant, and capable of independent survival. Much the same process is seen in animal life.

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The old substance dissolves ; but the force of life passes, with part of the material of its former habitation, into a new dwelling ; and thus there is for every living thing a veritable survival of the life-force, and a resurrection of the body.

Portions of crystals survive crystals ; and, in favourable conditions, are built into a skeleton form, and then duly clothed. Plants and animals dissolve ; but, by means of portions of their structure and transmitted force, live again, and the life is their own. So universal is this law, that science holds of all future material worlds, that the materials, the forces, the combinations, will be by survival of that which was and now is. We believe in such a manner as to say "we know," though the processes are invisible, that when our earthly house of this tabernacle is dissolved, we shall have a building of God, a house not made with hands eternal in the heavens (2 Cor. v. 1). We need not borrow symbols from the caterpillar. The fact is independent of all figure. By means of Embryology and by Scripture, we know that our life, our spirit-force, takes first to itself the form of a worm ; outlasting this, little by little, the manly shape appears ; and the force survives both the earliest form and latest shape. If not, all that we know about conservation of energy, and transformation of force, is a delusion and a snare. Our life contains the germs of a new being, and death is its transfer into a new state. It is well to pluck these gracious flowers of hope and truth on the brink of that asserted nothingness, into which unbelief would cast us. The strains of life sound sweetly for all good men. We obey a natural impulse, we act according to strict and accurate science, by

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believing that though our body dissolve and our soul depart we shall be

> "At large among the dead;
> Whether in Eden's bowers Jesus' sweet voice
> Wakes Abraham to rejoice,
> Or in some drearier scene His eye controls
> The thronging band of souls;
> That as His blood won earth, His agony
> Might set the shadowy realm from sin and sorrow free!"
>
> *Christian Year: Easter Eve (adapted).*

In any case, it is well so to live that the after-life be a blessing, not a curse; for, indeed, it is a truth, certain as our own existence, and every man of science knows it, that even our thoughts affect and effect the matter of other worlds, and help to fashion their future state. Death is not destruction: no other power than that of God can make a full end of anything; and we are glad. We would not lose, this intellectual being; these thoughts that find a path in space, and undaunted enter worlds and worlds eternal. From wild and dark and uncreated night were brought the splendour of the day and the magnificent canopy of stars. God has not yet done all; nor are we to be devoid of sense and motion. We are as seed sown in the earth. Time marks the events of our existence. Death plants us in Paradise. We are heirs of worlds glorious and eternal!

> "Guess now, who holds thee? 'Death,' I said; but then
> The silver answer rang, 'Not Death, but Love.'"
>
> *Elizabeth Barrett Browning, Sonnets from the Portuguese.*

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RESEARCH XXXIII.

TRANSITION FROM THE NATURAL BODY TO THE SPIRITUAL BODY.

"Elements, the most seemingly unmanageable and discordant, are made to watch like ministering angels around us—each performing tranquilly its destined function, moving through all the varying phases of decomposition, decay, and death—then springing into new life, assuming new forms, resting in passive inactivity, or assuming the extreme of violence, as either may be suited to accomplish the appointed end."—FARADAY, *Lectures on Non-Metallic Elements.*

"Draw, if thou canst, the mystic line
Severing rightly God's from thine;
Which is human, which Divine."
RALPH WALDO EMERSON, *Worship* (*adapted*).

WHEN the Prophet Samuel came out of the grave, he was invisible to Saul, but seen by the witch. Moses and Elias were seen and known, but the apostles were in a state of ecstasy. The bodies, we have reason to think, bore their former appearance, corresponding with their previous life. The bodies were not material, in the common sense; but possessed, as do the angels, power to pass from place to place, and make themselves visible. The resurrection-body of Jesus was of flesh and bones (Luke xxiv. 39), not the glorious body (John xx. 17). It had not so much a limiting, rather a concentrating force, that the personal form might go whither the indwelling will would have it (John xx. 19).

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The seen bodies of the saints were not those which are to be received at the resurrection. We gather from Isa. xiv. 9–17; Ezek. xxxi. 15–18; Rev. vi. 9–11; vii. 13–17, and other passages, that the bodily forms of departed souls are images of the inner man; which had been fashioned for the soul, and worn by it, while dwelling in the mortal body; the product of the pneumato-physical nature, truly substantial forms, which will be made permanent for honour or dishonour, in the new worlds. This indicates in what manner we shall know and be known of one another; and with what sort of manly form we shall enter the Lord's presence (2 Cor. v. 2–4, 8). It is, doubtless, that which is beautified (Rev. vi. 11), which will be clothed upon with further glory (1 Cor. xv. 51, 52). This answers to the question asked by Heinrich Heine for all.

> "One thing I'd know: when we have perished,
> Where is it that our soul doth go?
> Where is the fire that is extinguished?
> Where is the wind but now did blow?"
> *Clarissa, Translated by Kate Freiligrath Kroeker.*

The character which evil men carry into the future is that figure of themselves whose beauty, the psalmist says (Ps. xlix. 14), is to be consumed; that fashioned self of selfishness which is capable of torment (Luke xvi. 22–24); that dishonourable thing which has made itself unfit for the upper worlds (Rev. xx. 14, 15). We do not imagine that the gross words Lord Byron somewhere has used are the exact truth—

> "That fire unquench'd, unquenchable,
> Around, within, their heart shall dwell;
> Nor ear can hear, nor tongue can tell,
> The tortures of their inward hell."

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The Evil One often makes bad men think that wicked actions will not be punished; and then confirms them in iniquity through despair that amendment will be graced with pardon. Whatever we make our permanent character, that will continue. Those who stifle the moral sense, who do not rightly conform to natural and spiritual laws, will find themselves in appropriate surroundings. Every man will have that place and part in the future for which he has fitted himself. He who has not wilfully and utterly ruined his nature, who has not possessed due power, knowledge, opportunity, will be dealt with according to that he had, not according to that which he had not. To ensure that good which is hoped for, there must be action now on a present right resolve—

> "Each deed
> That carried shame and wrong shall be the sting
> That drives me higher up the steep of honour
> In deeds of duteous service."
>
> *The Spanish Gipsy.*

The opponents of Revealed Religion represent these transactions and processes as unnatural, and unreal, for which we have no proof in our present existence. They are utterly wrong; the same, or analogous processes, originate and sustain all that is in the world—material and immaterial. In matter are many inner processes of which we cannot unravel the secret, but trace the result in the ceaseless change of substance. There are transformations by which we have earths, metals, crystals, plants, animals, men. Not to mention that process of forming stone in some of the plants; there is another in the sleeping caterpillar by which the life, that has become another life, clothes itself with the

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colours and beauty of the rainbow. There are also transitions in every part of the organic system, from beginning to end. That speck, spot, spark of life, the germ which dies when it makes anything to live; lives on by transition of its life into the continual quickening of dead substance to form living bodies. Every outward act is by an inward process, and every inward process is by a yet more secret principle. We are sure that our character, whether we are bad or good, takes permanent form little by little, even as our bodies; and that this form is produced by the action of organic and other forces. The transition of things has been expressed in a low form—

> "The horseman serves the horse,
> The neatherd serves the neat,
> The merchant serves the purse,
> The eater serves his meat,
> 'Tis the day of the chattel."
>
> *Ralph Waldo Emerson, Ode.*

All earthly relations partake of that mysteriousness which binds whatever is to something else. The heroism of any living man has had some representation in a noble part of his near or distant ancestors, and will have some corresponding excellence in the life of one yet to come. The gout, the insanity, the physical and moral taint in the living, came, for the most part, from the dead; and, unless heed is taken, will be a living torment in children that are not yet alive. There is a continual physical, mental, moral transition:

> "Day and night, day and night,
> Dawn and darkness, gloom and light,
> On, still on, with measured tread,
> Over living, over dead."
>
> *J. W. Roe.*

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A most important matter to be remembered is that old things do not wholly pass away before the new begin. The seed sown in the ground does not die till the new life takes shape; all children are the fruit of a germ from the living. We cannot tell where matter ends, nor where spirit begins. There is a gradual and universal transition and transformation, by which supernatural energy makes natural things; then, not less slowly, passing through progressive grades, the natural re-enters the supernatural, many things having been added to it. Take example and proof. The Incarnation of our Saviour, decreed before the foundation of the world, was in preparation during the whole history of man. Adam the first was the seed-corn of Adam the second. In Adam's dying, Christ, as Saviour, began to live. Adam did not die until the potentiality of Christ's human nature was so planted in our nature by Divine Grace and Promise, that the birth of the Second Man, the Lord of life, was assured.

> "What Adam had, and forfeited for all;
> Christ keepeth now, who cannot fail or fall."
>
> *George Herbert, The Holdfast.*

This continuous universal process, by which low things are pervaded by the high, becomes particular, as to individuals; and definite, as to time. There was a precise moment when human nature, by operation of the Holy Ghost, was assumed; and the Son of God became the Seed of the Woman. There is a moment when the human heart and mind, by spiritual act, pass from the natural to the spiritual state, from death to life. Our Lord, in the flesh, as a Man, and as a saving Man, grew in wisdom and power (Luke ii. 52; Heb. v.

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8, 9). We, like Him, being born of the Spirit, receive power to become sons of God (John i. 14); and participate in the Divine fulness (Eph. iii. 19). The Supernatural is not only a universal creating influence, it is specific and individualistic. It is not vaguely general, as indeterminate force; it is personality, the highest known symbol of the Divine Entity. Hence we know that the translation of Enoch and Elijah was into a place, and nearness to the Source of blessing. The Ascension of Jesus was to a centre of dominion; and the Human Form of Godhead not only revealed the Personality of the Eternal, but made known that we, as persons, are to know and possess a rule, only limited by Him who is infinite and eternal. The earthly dominion of the natural man is a figure of heavenly dominion by the spiritual man.

The glorified state and the degraded state are each twofold. The spirit, having done well, will be adorned with the glorified form of the body it so nobly disciplined; or, not having done well, will be clothed with the body of shame and inaptitude. The body, enlivened with the beatitudes of heavenly corporeity, will ever and ever add to the spirit's blessedness. The condemned body will be the degraded and degrading companion of the spirit in grief beyond any former grief. We are to regard the perfected spiritual man as of the noblest order amongst finite creatures, and fitted to highest services (1 Cor. vi. 2, 3). He will be so assimilated to the world as to be percipient of all the properties of matter, and capable of whatever pleasures are proper to angels and glorified men. The complement of every faculty will be in symmetry with the utmost range of

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mind. The blissful amalgamation of a substantial essence of an individual spirit in one indissoluble union, so far as we can judge, affords highest means of life, of happiness, of service, of honour. The brightness and beauty of the new creation, in its contrasts and agreements, in its glowing effulgence, in its sweets, perfumes, melodies, harmonies, will give definiteness to the spirit's joys, in rich outwardness and in full inwardness; in such manner that whatever was good, in nature and in the natural man, is possessed; and, thereto, all other things are added.

The sum of what we reason for is: the natural body is originated and shaped by the morphological power of life. The spiritual body, so far as Christians are concerned, is originated and built up by that power which enables us to become the sons of God; and, as new creatures, pass to high estate (1 Cor. ii. 12–14; 2 Cor. v. 6, 7). We consider that after death, in the intermediate state, this spiritual man is made able to assume the more substantial corporeity of the glorified man. Our body is now the shadow of the soul; our glorified body will be the lamp of our soul—a lamp of very beautiful fashioning. Now, a noble soul may dwell in a mean body: all this will be changed; we shall not only be ourselves, but seem ourselves.

> "As the air, when saturate with showers,
> The casual beam refracting, decks itself
> With many a hue; and so . . .
> . . . . . .
> The new form on the spirit follows still.
> . . . . . .
> The obedient shadow fails not to present
> Whatever varying passion moves within us."
>
> *Dante, Purgatorio*, xxv. 91.

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As every variety of beauty in earthly events, so all human temperaments, will have blissful perfection. We may think of ardent impetuous men as keeping alive the flames and spirits of things; somewhat related to the glowing forces of the central orbs of light; so will they shine in splendour. Those gentler ones, who have moved and shone in more modest array, will be as softer, not less mighty influences, which, passing from world to world, hold the stars in unity. Moses and Isaiah, with wise and strong personalities; David and Daniel, with their own distinctive genius; Peter in readiness; James and John as sons of thunder; Paul the zealous; all the prophets, saints, martyrs, in different refined exalted splendours. These, in their grand services, ascend to the height; and expand to the width of the universe. We, the smaller ones, shall be permitted to see God in His Eternal Majesty; and to be, as in ourselves, nothing at all; and find in Him the all in all.

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RESEARCH XXXIV.

THE POWER OF JUDGMENT IN NATURE.

"What he (Bishop Butler) was most concerned with was to impress the mind of the generation in which he lived with the seriousness of life. The whole natural course of things bore its witness that God does reward good and punish evil now, and the present may legitimately be regarded as exhibiting tendencies which may hereafter attain completeness."—E. H. PLUMPTRE, D.D. (Dean of Wells), *The Spirits in Prison.*

WHAT we do know is, that, amidst chaos of incalculable ages, a spirit of order since time began has ruled everywhere, and in all things. Something in nature stamps useful things as good, and hurtful things as bad; and the bad, if it will not be amended, becomes chaotic. Science, in part, apprehends this; and somewhat inadequately explains it, as "a survival of the fittest," by unconscious operation. The fact is, by a sort of judgment, or discrimination, a process of elimination is going on by which the evil, the unnatural, is condemned.

"What suit of grace hath Virtue to put on,
If Vice shall wear as good, and do as well?
If Wrong, if Craft, if Indiscretion,
Act fair parts with ends as laudable?
Which all this mighty volume of events,
The World, the universal map of deeds,
Strongly controls, and proves from all descents,
That the directest course still best succeeds."

Daniel, Musophilus.

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How is it, then, that thought and act are poisoned at their fountains in some men? that philosophic atheism beguiles, and sensuousness and brutality degrade? It may be that this happens by a sort of chemical affinity, by which particles come to particles in fixed proportions. Thought is a process wrought in the brain by some immaterial principle; and our acts are done in obedience to will, which is a manifestation of the same immaterial principle: hence thought, in self-sufficient men, who are unbelieving as to Supreme Wisdom, falls into a sort of cultured foolishness; and act, in men of gross animal impulse, becomes vicious. We hope that folly, causing to stumble, will make them take more heed; and uncleanness, carrying to destruction, will incite to cleanliness. "There is some soul of good in things evil, would men observingly distil it out," which is both healthful and to good husbandry; by it "we gather honey from the weed, and make a moral of the devil himself."

"We have locks to safeguard necessaries,
And pretty traps to catch the petty thieves,
. . . . .
For government, though high, and low, and lower,
Put into parts, doth keep in one consent;
Congreeing in a full and natural close,
Like music.
. . . . .
I this infer,
That many things, having full reference
To one consent, may work contrariously;
As many arrows, loosed several ways,
Come to one mark; as many ways meet in one town;
As many fresh streams meet in one salt sea;
As many lines close in the dial's centre;
So may a thousand actions, once afoot,
End in one purpose, and be all well borne
Without defeat."

King Henry V., act i. sc. 2.

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Nature has many surprises; nevertheless, "the System of Nature impresses itself on the mind as one system. It is under this impression that we speak of it as the Universe;"[1] and think that all crises, bad or good, are, like all motions of the stars, "unto vaster motions bound." These smaller crises, or judgments, are always effecting a discrimination. Salt, not used, loses its savour. Even metals, in unfavourable conditions, have a sort of death, that workers in them know of. The seed, that does not live to form another, corrupts of itself. Whatever is done against Nature, Nature punishes. The man who aims not at higher things than those attained, sinks below his present level. There is more than we see in all this; it witnesses of entities that are beyond our present knowledge; of realities which are apart from all material phenomena; of whose presence matter, force, motion, space, are indications.[2] Things, visible and invisible, show so greatly the intelligibleness and reasonableness of Nature, that every science rests on the fact that there is some mental order which we are able to discover and to manifest.[3] Time is not a maniac, scattering dust; Life is not a fury, flinging flame; nor is the Might that rules a thing of terror.

> "He that only rules by terror
> Doeth grievous wrong.
> Deep as Hell I count his error."
>
> *Lord Tennyson, The Captain.*

Sometimes in a dead man's face, to those who watch it, a noble sacredness shows itself, not seen before, a

[1] The Duke of Argyll, "The Unity of Nature," p. 1.
[2] Sir W. Hamilton's "Lectures," vol. i. p. 45.
[3] Lange, "History of Materialism," transl., vol. iii. p. 20.

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token of kinship to great and good men in the past ; or a slur is visible, as from some former evil one. Sometimes, somehow, not even the painter knows the reason, there appears in the picture of a man, when the colours have set, a reflection as from within, of the inner disposition, the real likeness. Things strangely come again for judgment. We eat and drink judgment in ourselves, by abuse of food ; and every manifest defect in our morals is the symbol of an inward malady ; and not a few cause themselves to be branded as the Devil's own. Whatsoever doth not rightly maintain itself in due place and condition, shall be driven, as an evil thing, out of light into darkness. The delicate babe, a mother's joy, may become a Judas, the world's opprobrium. Doubtless there are depths here which we ought to fathom. "The right order demands that we believe the deep things of the Christian Faith before we presume to discuss them by reason ; so it appears to me a piece of negligence if, after we are confirmed in the Faith, we do not seek also to understand what we believe."[1] That we may understand, it will be needful to think of life lower than our own.

One of our great men in modern science has stated, "The relations which individual animals bear to one another are of such a structure that they ought long ago to have been considered as sufficient proof that no organized being could ever have been called into existence by other agency than by the direct intervention of a reflective mind. This argues strongly in favour of the existence, in every animal, of an immaterial spirit

[1] Anselm, quoted in "Mediæval Church History," p. 202, by Archbishop Trench.

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similar to that which, by its excellence and superior endowments, places man so much above animals; yet the principle unquestionably exists, and whether it be called sense, reason, or instinct, it presents in the whole range of organized beings a series of phenomena closely linked together; and upon it are based not only the higher manifestations of the mind, but the very permanency of the specific differences which characterize every organism. Most of the arguments in favour of the immortality of man apply equally to the permanency of this living principle in other living beings. May I not add that a future life in which man would be deprived of that great source of enjoyment, and intellectual and moral improvement, which results from the contemplation of the harmonies of an organic world, would involve a lamentable loss? And may we not look to a spiritual concert in the combined worlds and all the inhabitants in the presence of their Creator as the highest conception of paradise?"[1]

It is probably true; for we can hardly think of happy men in new worlds without animals and plants. Scripture, indeed, speaks of plants of paradise; and of all things that have breath, in the restored earth, giving praise to God. When, too, we think of the sufferings of the lower things in creation, it does not seem a sufficient reply to ourselves, or a real compensation to them, to say, "The law of the survival of the fittest, and our own needs, make suffering necessary." No doubt the patience and gentleness of the animals rebuke human anger and violence; even as the sinking of inhuman men to a lower than bestial condition is by a natural

[1] Faraday, "Essay on Classification," xvii. pp. 97–99.

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judgment. Many prefer to think, as we ourselves, that the promised redemption of the whole of nature includes all that the best informed and most loving of pious minds can imagine (Rom. viii. 19–22).

About one or two worlds, in every visible thousand of stars, may be the abodes of a life somewhat like that existing here. We are not to consider that the others are empty, or purposeless. They, and space also, are occupied by forces and influences marvellous and manifold. It is certain that, as all worlds are at least in some degree influenced even by the atoms of every other world; there is a balancing, natural arranging and thrusting aside; so that it more accords with philosophical science to believe that not in vain, nor even for objects wholly beyond them, is that vast process of life maintained by which countless living creatures do certainly condition the future. We may use reasoning of this kind: "Were a capricious God at the circumference of every wheel, and at the end of every lever, the action of the machine would be incalculable by the methods of science. But the action of all its parts being rigidly determined by their connections and relations, and these being brought into play by a single self-acting driving-wheel, then, though this last prime mover may elude me, I am still able to comprehend the machinery which sets it in motion."[1] Every one may see that a power or principle which conditions things, which selects for survival, and condemns to non-survival, is a law of nature.

We may say that Religion reveals three stages: (1)

[1] Professor Tyndall, F.R.S., "Address to the British Association, Belfast," 1874, pp. 23, 24.

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that of spiritual preparation, extending from the day of Christ's humiliation to His coming in glory; (2) the stage of judgment, or the time of gathering out all evil, natural, human, Satanic; (3) the stage of victory, the manifestation of all things in loyalty to the Eternal Glory. Physical and philosophical science finds three natural stages in co-ordination with the above: (1) the creative process; (2) the disciplinary process; (3) the glorifying process, when all things, internally and externally, shall be in such individual and universal co-ordination, that there shall be no decay, no sorrow, no death. O God! to come near Thee as the ruling Power, the all-knowing Wisdom, the all-embracing and penetrating Love; will turn all darkness into light, and fill and surround us with one calm, clear, heavenly blaze of the Excellent Glory!

"Ridge of the mountain wave,
Lower thy crest;
Wail of the tempest wild,
Be thou at rest.
Sorrow can never be,
Darkness must fly,
When saith the Light of light,
'Peace: it is I.'"

Neale, Anatolius.

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RESEARCH XXXV.

SPIRIT-WORLDS.

"There may be corporeally present, the human crowd, and the extra-human crowd; and the latter as naturally and simply present as the former; the latter as vividly conscious of the material world as the former, and as energetically prompted by interests and passions, by desires and fears."—ISAAC TAYLOR, *Physical Theory of Another Life*, chap. xv.

"May not the truth be lodged alike in all,
The lowest as the highest? some slight film,
The interposing bar which binds a soul
And makes the idiot, just as makes the sage;
Some film removed, the happy outlet whence
Truth issues proudly?"

ROBERT BROWNING, *Paracelsus.*

WE know little of the spiritual life of millions and millions of men outside the pale of the visible Church; little of their inner life who lived long, long ago; but of this we are sure, "In every nation, he that feareth God, and worketh righteousness, is accepted with Him" (Acts x. 35).

In some way, somewhere, there is light for those who have sat in darkness, and in the valley of the shadow of death. We think of it in this way: There is no fixed proportion in those various combinations of chemical elements out of which the plants gather their nourishment; nor in the more complex food, required by animals; nor can we say how much or what little

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knowledge suffices to save a soul. The universal medium which binds worlds to worlds, and in which they move; the essential or primal substance of the universe; which interpenetrates every part, is that which in its motions diffuses warmth, light, chemic influence. As in a moment, there may be light for those in darkness; warmth, and chemic influence, even for the dead. The amelioration and restitution of all things may be by a very natural process, when the time has arrived (Acts iii. 21).

We know but little of the ether that fills space, and surrounds every particle of substance; little of space in which that ether is; but we can say, the ether is possibly the simplest substance in which all substances are, and from which they come, therefore most wonderful; space is not a barren desert, but the highway of worlds, the theatre of innumerable forces, the habitation of the Infinite. It would display gross ignorance and presumption to say that matter, such as we know; that life, such as we live; that worlds such as we see; that spaces, such as we measure; comprise all the dominions of God; and that nothing is done anywhere else for men.

> "Number every grain of sand,
> Wherever salt wave touches land;
> Number in single drops the sea;
> Number the leaves on every tree,
> Number earth's living creatures, all
> That run, that fly, that swim, that crawl;
> Of sands, drops, leaves, and lives, the count;
> Add up into one vast amount,
> And then for every separate one
> Of all these, let a flaming sun
> Whirl in the boundless skies, with each
> Its massy planets, to outreach

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All sight, all thought ; for all we see,
Encircled with infinity,
Is but an island in the sea."
Mr. Allingham, quoted in The Story of the Heavens, p. 398,
by Robert Stawell Ball, LL.D.

We can think of states and realms, which are perfectly natural, where, the universal ether being quiescent, there is no matter such as we are acquainted with, no warmth, no light, no life. In other realms, there may be warmth, even fire ; but no light, no life ; states, visible ; states, invisible ; where sight, hearing, feeling, every sense, is by intuition ; where every portion of matter has even more than that inwardness, which our brain possesses by means of thought. These conceivable states and realms, whether of darkness or splendour, would not be less natural than those with which we are familiar. It is perfectly natural but incomprehensible, that Eternity centres in every moment ; that Infinitude is present in every atom, and in every infinitesimal part of space. The truly scientific and philosophic mind delights to know that there are worlds of existence within the narrowest limits, and worlds beyond all the bounds of conceived possibilities.

Vast as are the masses of matter, arrayed in the systematic beauties and powers of form, of motion, of life, of sensation, of thought ; they seem but one of the smaller manifestations of the unseen agencies, and of the unseen substance, occupying all known space. Taking a limited view, such as directly concerns ourselves, we believe that there are—as if in accord with the three stages of existence recorded on page 265—three vital, mental, moral distinctions and separations ; with peculiar processes, characterizing universes, within

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the infinitude. They are spheres, or rather processes, of rudimentary preparation; of differentiating and selecting operation; for perfected and glorious condition. External to all these will be that state of chaos; the condition of things not having part in the threefold processes of creating, disciplining, glorifying, as the background for display of the intellectual and moral spectacle of Creation, Redemption, and Glorification. These various grades of transformation and transition have their symbols in many earthly processes, showing the unity of God's plan. Day sinks into night, and out of that rest comes another day. During winter, the sap goes down into the tree's roots; but, when summer returns, the sap gives another clothing to the tree. Things are repaired by changes; life is renewed by dying; and the natural body becomes a spiritual glorious body. The whole is because the Infinite, in infinitude; the Eternal, in eternity; occupies all space, all time, all substances, as the Creator, the Sustainer, the Ruler; manifesting Himself, or not manifesting, according to His own will. By successive reaches of thought, in these various researches, we endeavour to raise ourselves beyond that intellectual state which merely sees

> "The world was built in order,
> And the atoms march in tune."
> *Ralph Waldo Emerson, Monadnoc.*

Believing that man's death is not for ever, not even a suspension of consciousness, we now investigate the state after death. The parable of the Rich Man and Lazarus (Luke xvi. 19–31) indicates that there are two states, two places, separated by a great gulf: the one, of happiness; the other, of suffering. Into the happy state our Lord

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entered on the day of His crucifixion; and with Him the penitent thief (Luke xxiii. 42, 43). This happy state St. Paul desired to enter (Phil. i. 23; 2 Cor. v. 8); its joys, and the nearer presence of Jesus, being better than life in the flesh. This happy state is not a final, a glorious, or perfected condition; into that Christ afterwards ascended (John xx. 17; Acts i. 9; vii. 56); and into it we shall be translated when Christ returns to take us unto Himself (John xiv. 2, 3). When we are buried, we do not attain, but wait for, our perfect consummation and bliss (see Burial Service). So far all orthodox Christians are agreed. Our life is a vapour which appeareth for a little while, and then vanisheth away; not to be lost—it is the shadow of a life, greater and better, to be lived and manifested hereafter; the great proof being the resurrection and ascension of our Lord; and the scientific, the doctrine of the conservation of energy—nothing perishes.

The realm, entered by our soul at dissolution of the body, is Hades (Luke xvi. 23); there we wait to be clothed upon with a new and immortal body (2 Cor. v. 4), and are in a state contrasted to the present, as night to day, so far as work for God is concerned (John ix. 4). It is a time and place for thought and self-fathoming. There will be no escape from one's self, as into a kingdom of externals—like the present; where we may hide ourselves and be still from whatever we do not wish to see or hear. The present following us; our deeds and thoughts, that seemed scattered and lost for ever, will gather around us; and our self-consciousness will anticipate the coming judgment, and prepare our soul for the resurrection-body; the unclothed state not being one of

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nakedness, but a state that conditions the manner of our being clothed upon—whether with glory or shame (2 Cor. v. 2–4). Our life on the earth and in the body being the first day of our being; our life out of the body being the second day; our life in glory being the third day. We commonly speak, as if by intuition, that poets, artists, musicians, live on in their works; and by these give higher life to other men. This seems an earthly index of the sublimer facts; that we and our works never die, but that all the good become

"Fresh beings fraught with truth's imperishable hue."

Where are the souls of the men who perished before and in the Flood? the souls of men who died in ignorance? the whole Gentile world? We know that the very best men did not know the whole of spiritual truth, nor had completeness in blessedness (Heb. xii. 39, 40). Is there, possibly, a teaching for those ignorant; a recovery of those lost; a perfecting of those good, who were not made perfect? They are somewhere; and, though dead, are yet alive; for "God is not the God of the dead, but of the living" (Matt. xxii. 32). Is there any act in the spirits' worlds to correspond with the Psalmist's words, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in" (Ps. xxiv. 7–10)? The Church has always believed that Christ's victory over Death was a source of glad tidings, even to the dead; that it passed as a light and as a Divine power amongst them; an assurance that their being made righteous was a preliminary to being made glorious.

There are two great schools of thought as to the descent of Christ into Hades, and as to the work He did.

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One says that there is hope for the dead who died in ignorance and in evil for which they were only in part responsible. The other says, when a man dies, his lot remains fixed for ever. There are other opinions—Annihilation of the wicked, conditional immortality—as to which we may judge in seeking to find the truth as taught by the Church at large. The controversy mainly concerns the meaning of 1 Pet. iii. 18–20; as to the spirits in prison, who they were, did Christ preach to them, and with what result? The generally received opinion, as the result of that controversy, shall be briefly expressed.

Jesus, having been put to death in the flesh, had power, being quick, or quickened, in the Spirit, τῷ Πνεύματι; and went and preached unto the spirits τοῖς ἐν φυλακῇ πνεύμασι, in prison.[1] The construction of the Greek does not mean that He had gone to preach by the Holy Spirit in the days of Noah; but that He went, in His own Spirit, after His death and before His resurrection, to the spirits who formerly, in their ignorance, had been disobedient. The light of Divine mercy shone, and the Gospel was preached, even unto men that were dead; that they might be judged as men are judged who, in the flesh, have had the Gospel; and live, or be made to live, according to the will of God in their spirit (1 Pet. iv. 6). This dissipates our darkness as to all those who, in this life, had not sufficient opportunities of knowing

[1] The contention of Archdeacon Campbell (*Churchman*, April, 1887: "The Spirits in Prison"), that spirits in prison were devils, not spirits of men, is not warranted; the same word being used for the Lord's soul, or spirit, as for souls or spirits of those in prison. Moreover, it was not devils who were specially disobedient in the days of Noah, but men who were drowned.

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saving truth. Souls who have not heard of Christ will hear of Him, we trust, before the Day of Judgment; the Judge of the earth is sure to do right. God has winked at the times of ignorance (Acts xvii. 30); because, in fulness of time, the ignorant should have the key of knowledge given to them; that they might be dealt with in the same manner as those will be who now, everywhere, are commanded to repent. By no means should this be applied to wilful impenitence and unbelief, to men who hear God's Word and deliberately reject it. We must use our Lord's own words for every one of them; even as He did when He wept over Jerusalem: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes" (Luke xix. 42).

We pass to consideration of our Lord's descent into Hell.

The Intermediate Place, where the souls of men remain, between the Day of Death and the Day of Judgment, is called, in Hebrew, *Sheol*, "a hollow place;" in Latin, *Inferna;* in Greek, *Hades*. In it are two realms: the Jews spoke of two—Abraham's Bosom, or Paradise, for the good; Gehenna, with its fire, for evil-doers. The Greeks and Romans were familiar with descriptions of Elysian Fields; and of Tartarus, the abode of the wicked.

Sheol and Hades are each used sometimes as a general term for the spirit-world, that in which the soul of the Messiah was not to be left: "Thou wilt not leave My soul in hell" (Ps. xvi. 10; Acts ii. 27).

> "His separate soul to Hades flew,
> The Receptacles of the Dead to view;

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O'er ghastly Death His Triumph to proclaim,
And make all Tophet tremble at His Name."
Bishop Ken, on the Resurrection, Works, vol. i. pp. 170–172.

Paradise, and the Elysian Fields, are the promised place to the dying thief (Luke xxiii. 43), and are meant by Abraham's Bosom, where the beggar Lazarus was; the rich man was in torment, in Gehenna, in Tartarus, in Inferna (Luke xvi. 22–26). At the General Resurrection, when body and soul are reunited for judgment, those spirits who are in Paradise will enter Heaven, to partake of everlasting bliss (Matt. xxv. 34); the spirits in Gehenna, or Tartarus, will go into Hell, into everlasting darkness (Matt. xxv. 41; Rev. xx. 14, 15). The pain and darkness are spoken of as eternal, even as the blessedness and light are eternal (Matt. xxv. 46). In reference to this final state of the incurably wicked, our Lord said, "Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell" (Matt. x. 28).

The soul of our Lord really and truly went into the spirit-world. It is not necessary to think that He entered the realms of the utterly lost; if utterly lost, they could not be blessed by Him; if not utterly lost, they would not be there. "There is a worm that never dieth, which could not lodge within His breast; that is, a remorse of conscience, seated in the soul, for what that soul hath done."[1] Nevertheless, all who are about to die, and desire to be with Jesus, should be told, "Whithersoever the soul goes, thither the Lord has been: He hath been in, and is acquainted with, all the paths and places of human sojourning." It is not less certain that our Lord's entrance gave freedom and wrought changes; for

[1] Pearson on the Creed, art. v.

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we are told graves were opened, and many bodies of the saints arose (Matt. xxvii. 52, 53).

Our Lord, having gone to the world of the dead, the lower parts of the earth, which generally mean Sheol,[1] thence ascended to Heaven, leading captivity captive; after this, He received gifts for men, of such a nature that the Lord God might dwell among them (Eph. iv. 8, 9; Ps. lxviii. 18). Things under the earth, being thus subjected, bow to Him (Phil. ii. 10). The Book of God's Judgments is in His hand, and under His control (Rev. v. 1–3). His sovereignty, being above all, is acknowledged throughout the unseen world, and He has the keys of Hades and of Death (Rev. i. 18). The end of the Redeemer's work on earth was a beginning of help, of comfort, of deliverance, in the spirits' realm. The sense of Bishop Horsley's sermon, on 1 Pet. iii. 19, is this: It is very difficult to believe that of the millions who died in the Flood all died impenitent. The beneficent proclamation of the Gospel was limited to those who repented before death. Christ certainly preached neither repentance nor faith; for the preaching of either comes too late for the departed soul. He rather gladdened penitent souls, and gave them new gleams of hope. We are warranted in this belief: "The souls of them that depart this life do neither die with the bodies nor sleep idly. They which say that the souls of such as depart hence do sleep, being without all sense, feeling, or perceiving, until the day of judgment . . . utterly dissent from the right belief declared to us in Holy Scripture."[2]

[1] Ps. ix. 17; lxiii. 9; Isa. xliv. 23; Ezek. xxvi. 20; xxxi. 14, 16, 18; xxxii. 18, 24.

[2] Article XL. of the Forty-two Articles put forth in the reign of Edward VI.

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In the flesh, our Lord was manifested as man; in His human soul, or spirit, He was justified before God (1 Tim. iii. 16). In the flesh, He was put to death; in the spirit, He was quickened with new power of life (1 Pet. iii. 18). On the Cross, He said, "Father, into Thy hands I commend My spirit;" and that moment of death brought freedom (1 Pet. iv. 1, 2). Then the Lord entered where the souls of men are; and to those who waited for salvation, as Jacob, salvation was made known. Luther, commenting on Hos. vi. 1, wrote, "Christ appeared to the departed fathers and patriarchs . . . also preached to some who in the time of Noah had not believed, and who waited for the long-suffering of God; that is, who hoped that God would not enter into so strict a judgment with all flesh; but that they might acknowledge their sin, and be forgiven through the sacrifice of Christ." Thus Christ, in His flesh, wrought with and for men living in the flesh; in His spirit, He wrought with and for the spirits. If there is a grain of faith, of love, of knowledge, of obedience, which could not grow in this life; yet, wanted to grow; there will come light, warmth, opportunity. Judgment accords not less with goodness than wisdom. As to the utterly reprobate, "It is impossible for those who were once enlightened; and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good Word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh and put Him to an open shame" (Heb. vi. 4-6; Jer. xiii. 23; Rom. ii. 8).

Nearly the whole of our research has concerned Holy

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Scripture: for we must bear in mind that "outside the sphere of special revelation, man has never obtained such a knowledge of God as a responsible and religious being plainly requires."[1] Not less certain, however, is it that, when we think of the three spiritual stages of preparation: (1) from Christ's humiliation till His coming in glory; (2) the stage, or season, of gathering out all evil—natural, human, Satanic; (3) the scene of victory in Eternal Glory; we find their physical counterpart in: (1) the creative process; (2) the disciplinary process, a selection of survivors; (3) the perfecting process, the mutual co-ordination of everything, and of everything with all. To this must be added the three stages, grades, processes, of the spirits' world: (1) the realm where the blessed rejoice, and are in blissful expectation; (2) the realm of discipline, varying as do the nature of the spirits; (3) the realm where body and soul are reunited for ever. Sometimes, men in the past, and our own beloved ones, were afraid; as to them, and as to ourselves, we say, "Christ, by entering that place of the departed, frees us of our fears; as, by His ascension, He assures us of our hopes."[2] "Life, onward sweeping, blends with far-off Heaven."

"O joy of deep amaze!
Beneath the everlasting hills we stand,
We hear the voices of the morning seas,
And earnest prophesyings on the land,
While from the open heaven leans forth at gaze
The encompassing great cloud of witnesses."
Edward Dowden, Awakening.

The work of Christ looks backward from every present moment, and forward from every present moment,

[1] Professor Flint, "Theism," p. 305.
[2] Pearson on the Creed, art. v.

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and will bring to naught the power of the Devil (Heb. ii. 14; Eph. i. 10). No evil man, placed over us; nor godless parents, whose wicked example and neglect would ruin us; no demon, who would slay us; shall destroy the whole of our fortune, present and future. He who is capable of amendment, will be amended. Five saving mysteries of Christ belong to us. (1) His death, bearing away the penalty of our sins. (2) His resurrection, giving the promise and power of a new life. (3) His ascension, by which He opens Heaven. (4) His place at the Father's right hand, as our Friend, Intercessor, High Priest. (5) His sovereign Power, as Ruling over all creation.

As for those sins, for ever sinned, not being repented of, not being cancelled, we regard them as serving in some universal process which ministers to God's praise, and the welfare of the redeemed. In Canaan, were hewers of wood and drawers of water; their person, mind, language, fitted them for such occupations (Josh. ix. 4, 5). Nature is of such abundance that all orders and conditions of things are and will be represented. The universe, a scene of infinite adaptations seen and unseen, contains, and will contain, vessels unto honour, and vessels for meaner service (2 Tim. ii. 20). The seeds which die on earth, not producing another life, are sustenance for other and better life; so that their seeming death serves to many uses. In some far-off realms, where double, triple, even multiple, suns cast their many-coloured light, are no shadows, but changes and degrees of the rich hues casting splendour on every side for the near; moderated for the far-off. In the Kingdom of God are the crowned and enthroned, greater and lesser

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angels, saints who excel in splendour, and the blessed multitude whom no man is able to number. Beyond and beyond, ever and ever, are the weaker splendours; where are the Gibeonites, as compared with the true Israel; further and further away, is everything in its own place, by that power of adaptation given in degree to every creature. As the varying clouds in earthly scenes carry means of refreshment, which they themselves use not; so, in the immeasurable worlds of space and spirit, that extend everywhere and for ever, are ministries and ministries, mighties and lesser mighties; even all the weak, evermore and everywhere, do some work for God ever and ever. O God!

"Let no desire of ease,
No lack of courage, faith, or love, delay
My own steps in that high thought-paven way
In which my soul her clear commission sees;
Yet with an equal joy let me behold
Thy chariot o'er that way by others rolled."
Sir Wm. Rowan Hamilton, Spirit of Wisdom and Love.

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RESEARCH XXXVI.

THE GLORIOUS BODY.

"I see in every flower, in every insect, that which absolutely transcends, not only the highest human skill, but our utmost efforts of thought and flights of imagination."—W. KITCHEN PARKER, F.R.S., *Mammalian Descent*, p. 206.

"For so the round earth is every way
Bound by gold chains about the feet of God."
LORD TENNYSON, *Morte d'Arthur.*

SUFFICIENT has been done to show that the marvellous mind of man, and his wonderful body, are not brilliant meteors that flashed for a brief moment in the infinite night, and then faded into eternal darkness. Not a leaf, nor flower, nor dew-drop, but has a virtue. Every one in its place, form, use, is both miracle and parable; a history of the past, a prophecy of the future. It is downright nonsense to talk of Nature, in deep unconscious sleep, having a dream, called consciousness; and then, sinking back into the heavy slumber of death. Who knows that Nature is asleep? Chaos passing into creation is not by a sleep—it is rather an awaking. The thorny wilderness becoming a golden corn-field, and drained morass made fertile meadow, are by adjustment thereto of all that the universe contains. The mighty and swift motions of the stars, the inconceivable though

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measurable velocity of light, the troubled seas, the cold blast, the simmering heat, our coal-beds arranged, and our primeval forests planted vast ages ago by invisible hands, tell of no sleep. Their stately march and progress to new conditions are proofs of times, of existences, of wonders, to come.

Those who give the poorest and lowest meaning to our own bodies and to nature at large, are not to be regarded. The scientific, the philosophic, the common-sense and religious mind, discern a life, an activity, a how to do, which are to be interpreted by their highest meaning. The best and most beautiful ideas are the most useful, the most elevating, the truest. The bad is always a distortion, a corruption, a degradation. The true meaning comes out more fully in every higher process. To understand it makes life, not a trivial story of yesterday and to-day, but a beautiful and powerful reality of infinite meaning. Everything becomes quite different to what it was, life very beautiful, a sweet estate, a music true, the future very wonderful.

Not only is the highest meaning true; but the greatest purpose is the real purpose. Anything taken by itself is inexplicable, meaningless; every part must be explained by the whole. The apparatus of heaven and earth, from the furthest firmament to the tender flower under our feet, is not only for the actual events of the hours, but for the grandest and greatest that is to come. The life and fellowship of things thrill from the near to the far-off, and come back again with all the sympathies and grandeur that belong to vast purpose. Everything has a history, but that history

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is only a letter in a word of Nature's Biography. In listening to the cries of lower animals, in observing the apparently mechanical work of unconscious things, we find those cries, by a slight change, and that lifeless work, by a life-touch, rising into the cultured speech and intelligence of men. Indeed, so sure are we of great things being meant, that we think of perfection and express the fact: "Were there no changes in the environment, but such as the organism had adapted changes to meet; and were it never to fail in the efficiency with which it met them; there would be eternal existence and eternal knowledge."[1] We endeavour to apprehend more and more of this perfecting purpose; to live resolutely in the whole, the beautiful, the good; so will

> "Thy feet, millenniums hence, be set
> In midst of knowledge, dream'd not yet."
> *Lord Tennyson, The Two Voices.*

The highest being the true meaning, and the greatest the real purpose, we rightly regard the natural as a form of the supernatural, and every avenue of experience as a porch to the more marvellous. Our body is the external form of that more wonderful thing the inner man, now being formed within the body of our flesh, and is that clothing which we have at the day of death; when, not being unclothed, we are blessedly clothed upon; and afterwards, at the resurrection, is gloriously transformed by Divine Life into a glorious body like that of Christ (2 Cor. v. 1–4; 1 John iii. 2; 1 Cor. xv. 49; Phil. iii. 21; 1 Thess. iv. 15–17). Scripture represents these transitions and transformations by growth

[1] Herbert Spencer, "Principles of Biology," p. 82.

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of seeds, by splendour of stars, and other various ways. The Tabernacle, made by Moses, was not only a sort of rough dwelling-place for the Almighty, like the natural Adam, it became the nobler Temple; as did the body of the first Adam, by operation of the Holy Ghost, become a worthier dwelling for the second Adam. All that Moses shaped for Divine Service on earth must be regarded as similitudes of things belonging to Heavenly administrations (Heb. viii. 5; ix. 23). To the Heavenly Palace Christ, our King, has been raised; and in it, as a Temple, He is High Priest. Unto the same place, rule, service, we shall be exalted—kings and priests unto God.

Thoughts as to God and Heaven are infinitely short of the reality. "The Creator is above all our conceptions; whoever seeks to explain His essence, degrades instead of honouring it. . . . Everywhere the Divinity may be traced in His works—everywhere He Himself is hidden from our eyes."[1] As to Heaven being a Divine Dwelling-place, we regard it in relation to infinitude, as we do time in relation to eternity. In some spaces, suns and suns seem aggregated; our own days in comparison, are a shadow—while other parts of space seem empty; in like manner, as to some periods of time, there are more special manifestations of life. These facts, applied to the glorious central-place of Rule, of Splendour, of Happiness, afford a view of Heaven as locality and condition, wherein the intelligences of the worlds commune with the Supreme.

We do not think that glorified men will be strictly located, as when they had mortal bodies. The sub-

[1] St. Ephraim on Faith.

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stantiality of frame, we are told, is like that of our Lord; which combined materiality and immateriality,[1] visibility and invisibility. Immortal, it will be unaffected by any waste, or by lapse of time. Were we mere mind, the course and flow of things might not be appreciated; but as substance defines localities, and, by motion, measures distances and durations, we shall be alive to all the complexities of space, of time, of substance. There will be alliance between whatever is spiritual and whatever is material, enabling us to act as ministers of God and as rulers of nature. Our pleasures and sympathies will be like those which Christ has in His people, sensitiveness will be akin to that vastness of His which gathers the whole earth into His Heart. Those sacred things, now fenced off as was Mount Sinai from Israel, will be of free access. Our organism will be a definite, permanent, spiritual, essential corporeity, presenting the very highest created likeness to God—that which was begun when God said, "Let us make man in our image."

The corporeal alliance, in our present state, of matter and mind, of flesh and spirit, gives a complexity and grandeur to individual unity, which will have additional splendour in the properties of our glorified body. The necessity created by physical wants develops intense personal apprehension of what is due to the body, and of its intimate relations with the universe. To maintain it in efficiency, we labour for it, exquisitely cultivate it, make it fully responsive to the inner man, and develop every faculty; that a sound mind in a healthy body may enable us to lead thought into vast realms, elevate

[1] John xx. 19, 26; Acts i. 9; vii. 6; ix. 3, 5; Rev. i. 10–18.

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emotion to the most sacred heights, continually to develop new aptitudes for novel conditions. Truth after truth, as they became part of us, advanced our power. The interchange of physical, mental, moral forces; those secret recesses of individuality with which none interfere; constitute an individuality that represents whatever is best in substance, in mental power, in life; the highest conceivable personal exhibition of reverence, of love, of obedience, of likeness to God. This individuality will not be lost in the grandeur and manifoldness of the worlds; nor merged in the comprehensiveness of God; nor be fused in infinite consciousness. Our loved ones, will, as we do, personally enjoy whatever is good in all the worlds for highest sensitive, intellectual, and moral life. Our power and intelligence will expand in every direction; and, as they expand, will have higher specialities of exquisite delight.

> "My own dim life should teach me this,
> That life shall live for evermore,
> Else earth is darkness at the core,
> And dust and ashes all that is."
>
> *Lord Tennyson, In Memoriam*, xxxiv.

We have no mathematical demonstration of the resurrection, and of our majestic personality in the worlds to come; but we have the grand consensus and approval of our spiritual faculties; and we have better proof, that of Holy Scripture—a Divine Revelation, responsive to our need of information. Lord Lytton made one of his characters say, "I have been educated in the Realistic School, and with Realism I am discontented, because in Realism, as a School, there is no truth. It contains but a bit of truth, and

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suppresses the rest of it, and tells a lie."[1] To make matter, which is the least part of Nature; and the visible, which is as nothing compared with the invisible; to be the all in all, is folly and falsity extreme. It forgets that "life has all the wealth of endowment of the most comprehensive mental manifestations, and none of the simplicity of physical phenomena."[2]

> "Power to build new structures, and contrive
> An architecture more complex than e'en
> The loveliest and most irradiant gem
> That sparkles in earth's caverns; to construct
> An organism frail and delicate."
>
> *Cuthbert Collingwood, A Vision of Creation*, p. 104.

In addition to the witness of our inner man, and of Holy Scripture concerning the resurrection and our glorified body, we possess a universal natural testimony. Whatever we look at tells of powers which are capable of greater works than all that is hitherto accomplished. From earths, minerals, crystals, we obtain illustrations of natural relationships, and of the great problems of origin and development. As to crystals, "cavities containing carbonic acid and other liquids, with bubbles in constant and, seemingly, spontaneous movement, serve to awaken the interest of the naturalist not less powerfully than the mysterious creeping of protoplasm in the hair of a nettle, or the dance of blood-corpuscles in the foot of a frog."[3] Every crystal, like animal and plant, possesses its own individuality; they gradually build up themselves; and, when the structures are broken down,

[1] "Kenelm Chillingly," chap. xii.

[2] Agassiz, quoted in "The Unity of Nature," chap. viii. p. 291, by the Duke of Argyll.

[3] Professor J. W. Judd, F.R.S., "Address at the Anniversary Meeting of the Geological Society of London," 1887, p. 41.

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resolve themselves into new compounds to build up others. During incalculable intervals they may appear to be wholly suspended; but after many ages "their cycles of change have extended over periods measured by millions of years"[1]—they give rise "to new structures, too minute, it may be, to be traced by our microscopes, but so capable of playing with the light-waves as to startle us with new beauties."[2] Is Nature, is God, more careful of crystals than of men? Further—One of the wonderful things in the history of organisms is that considerably more than the half of all living things never die. By the encysting process, or coffining, countless numbers of the primitive creatures prepare themselves to live again: seeming to die, they truly revive. They possess immortality. "The metamorphosis of insects—a marvel always fresh and wonderful both to the man of years and the child—reveals to us the practically infinite possibilities of the modifications that may take place in the lifetime of a single worm-like creature."[3] Have we less range and variety of splendid fortune in the time to come? Do we not make opportunities in which the stars, the winds, the sea, all the powers of nature, do us service? Do we not go forth from our own little interests; stand out in the light of the universe; place ourselves in the past and the future to know of them; to find infinite wisdom, matchless skill, making everything great in every sense, and the universe wide and grand? We have never been able to rid ourselves of the belief that this grand life of

[1] Professor J. W. Judd., F.R.S., "Address at the Anniversary Meeting of the Geological Society of London," 1887, p. 50.

[2] Ibid., p. 50.

[3] Professor W. Kitchen Parker, F.R.S., "Mammalian Descent," p. 18.

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our spirit is an infinite life. Divinity animates it, inspires it, moves its activities. It will have manifestation and embodiment suitable for the eternal harmony which we forecast and long for, the sweetness and rest of the blessed life that is to be.[1] Then,

"Make use of me, my God!
Let me not be forgot;
A broken vessel cast aside,
One whom Thou needest not;
Make use of me, my God!"

[1] "It was always capable of proof by metaphysical analysis, that matter is only explicable as a function of force, and force only explicable as a function of conscious Mind and Will; and the prominence given by modern science to dynamical views of the physical world has made such conceptions as these much more obvious, and much more impressive than they were formerly."—Joseph John Morley, "Scientific Bases of Faith," Introd., pp. 13, 14.

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RESEARCH XXXVII.

REMOTE REVOLUTIONS IN TIME.

"I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host."—Ezek. i. 24.

"Eternal process moving on,
From state to state the spirit walks."
LORD TENNYSON, *In Memoriam*, lxxxii.

WHAT we know certainly, otherwise nothing is known, is the existence of a material universe, partially occupied by various forms of animal and other life, amidst innumerable unfelt and invisible substances and forces. The science which confirms this, affirms that worlds preceded the present, and worlds will exist when those now known have passed away.

"Within the hollow silence of the night
I lay awake and listened. I could hear
Planet with punctual planet chiming clear,
And unto star, star cadencing aright.
Nor these alone . . .
From singing constellations, humming thought,
And Life, through Time's stops, blowing variously."
Alfred Austin, A Sleepless Night.

The material universe is a work which is being consummated in perfect goodness, by the Almighty, the Infinite, the Omniscient, the Eternal. For us to think

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otherwise—either that we do not and cannot know what God purposes; or that there is no purpose, no guidance anywhere — would set at naught our common sense, and prove our every act to be foolish; for, as rational creatures, we must think and behave as if everything tended to some thing, or things, in particular.

> "Within the soul a faculty abides,
> That with interpositions, which would hide
> And darken, so can deal, that they become
> Contingencies of pomp; and serve to exalt
> Her native brightness."
>
> *Wm. Wordsworth, Excursion*, bk. iv.

Possibly, nay probably, all existing forms of matter are reducible to that hypothetical universal medium, or ether, which pervades all space and all substances. All forces may be classified as different manifestations of energy from one Power. We know that every visible shape, or form of things, is the product of force. That which aggregates invisible particles so that they become visible substance, is force; that which manifests life in dead matter is force; all chemical and organic processes are due to force; that by which we think and act, is force. The whole visible world is due to force. To carry on the present universe, that it may change little by little, that every particle of matter may be always borne into new parts of space, always acted upon by forces travelling along new lines of direction, seems the purpose of all existing arrangements. There is no destruction anywhere; apparent sameness is the theatre of ceaseless variety; and all taking away is for reappearance elsewhere in new forms and conditions.

Past modifications have not been always slow, and in the future may be great catastrophies. Some buds

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blossom and fruit quickly; some animals rapidly attain perfection; doubtless some worlds, some purposes, ripen fast. To make the universe what it is occupied all past time, to translate that which is into completest state all future time will be used. Whatever the process, it is not an undoing, as of something done amiss; nor a tinkering, as of somewhat botched; but an advance by which everything, as of itself, harmonizes with and advances the whole. The work is not that of a machine, in which every part blindly obeys; but that effected by a Spirit of Intelligence. So grand a universe of wisdom, power, life, beneficence; a sphere in which whatever is shall perfectly accord with the surroundings; is that toward which our hopes, our efforts, our science, all point. We believe that all suffering will be made up to the sufferer, all wrong made right; we shall know the truth, and the truth will make us free.

"All things come round to him who will but wait."

These sciences showing far-off ends and remote revolutions in time, as tending to new heavens and a new earth, are sufficiently accurate; for when we apply the intelligence, that warrants them, to examine things near at hand—say to the fumes escaping from some of our factories—we find a means of making gold of that which ran to waste. Then exercising ourselves on the more distant, many of those formerly considered outlying galaxies of worlds, are found to be within our own system of things. The streams of the Milky Way are as the branches of a tree; and the nebulæ, the twig-work and the leaves. The two Magellanic Clouds appear like masses floated off from the Milky Way.

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There are more than five thousand of these starry systems; many of them belong to the wealth of worlds with which we are associated, immeasurable in extent, rich with manifold energy. The four orders of suns: the giants, like Sirius and his fellows; suns, like our own; suns, which show signs of darkening; and multitudes of dead suns; are proof of wonderful revolutions, very remote, both in time and space. Besides, there are double, triple, multiple suns; suns of all colours, and groups of colour in beautiful combinations. Of the real nebulæ are the ring-shaped, the spiral, planetary, and irregular. There are star-cloudlets, also, which cannot be described as mere clusters. Neither the ken of our telescopes, nor the expanse of our imagination, can bring into view the glories, the majesties, of those remote revolutions, countless ages gone, whose light now shines; and these are but as a beginning of the greater, the wider glory, of the remote revolutions in time to come, the perfection of all that has gone before. "O Lord, how manifold are Thy works! in wisdom hast Thou made them all" (Ps. civ. 24).

The widely dissimilar conditions of these worlds are unerring indications of many various modes or states of being. Some, in terrible combustion; some, in cloudy darkness; some, a barren desert. The fountains of vital energy flow with creation's "boundless better and boundless worse" than all we know. Everywhere, even in near space and time, are orders, gradations, qualities, of being and of life, altogether hidden from our view. The material framework of Nature is only part of a much grander existence; and is introductory, by its vast system of locality, of adaptation, of movement, to

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all that which instructed, scientific, devout imagination can realize.

We judge by analogy, that law prevails, and will prevail everywhere; that the different conditions of the planets, as to light and heat, orbitual and axial velocity, will be productive of corresponding states. Whatever belongs to the general working of our own solar system will be found wherever there are similar conditions. Jupiter, though greatly vaster, is less dense, than the earth. Saturn is wonderful with its belts, its planets, and is somewhat like the whole system of which it forms a part. They are not the work of chance, even trifling peculiarities accord with the great harmony, and with the specialities, of the past, the present, the future.

This extension of physical law to all material worlds means that matter has, of necessity, extension in space, continuance in time, variety of form; and that these are due to the measure and kind of the energy producing variety out of uniformity, and maintaining uniformity amidst variety. Whithersoever we go, beyond starry expanse, and to the utmost limits of thought concerning time and possibility; reckoning the estimated fifty millions of systems of worlds as only a small part of the Almighty's dominions; and that worlds are not less various than the things and individuals contained; we are intellectually sure that we have to bring them all under one supreme rule—that there is not anything in vain, or useless, or can pass away as if it had not been. Whatever infinite Wisdom, Power, Goodness, creates, is always for purposes commensurate with Him by whom they are framed. This applies to all physical, mental, and moral existence. Depths will deepen ever

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and ever; vastness, extend infinitely; and height, surpass height. The Supreme, surpassing all, is within every infinitesimal; so that Wisdom and Power make a point in space and moment in time not less splendid than unlimited splendour; not less wonderful than the height and depth, length and breadth of the incomprehensible.

Thus reasoning, we do not go beyond reason: everything accords with highest reason. Contending for conservation of matter and energy, we proclaim the supremacy of Divine Will. Nowhere will Power fall short of Wisdom's requirements, nor Wisdom fail Goodness. Nowhere will our intellect, or moral nature, be put to confusion. We shall not lose ourselves in the populous dominions of the Almighty; and miracles no more alter the all-comprehensive plan of God, than do our small physical transactions hinder the course of the stars, or interfere with the universal balance of power. Miracles are as adjustments, to correct disturbances which arise through the free-will operations of creatures who, in time and space, are being fitted for higher stations. The worlds, as a whole, during the most remote revolutions in time, will so accord with the present as to verify and make permanent whatever the past meant; not one thing will perish; not one man will remain everlastingly ignorant, who has capacity for knowledge.

Murky planets, in swaddling-bands, are worlds in infantile conditions; even as our spirits are babes being nurtured for the universe of light. We bless God for our life on earth, much more for the coming life in those unseen depths and heights of existence, which

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the far-off revolutions in time will develop as the supreme reality. There will not be so much the giving back of things as the perfection of things; a carrying out of the ideal—better, wider, grander. Our sun, with all his planetary system, occupies only about the 31,419,460,000,000,000th part of the whole space between itself and the next solar body. Herschel states that the most remote galaxies which the telescope reveals are at such a distance that their light, now seen, must have begun its flight more than two million years ago. What heights, depths, and squadrons of starry hosts, exercise their influence on our body and mind every moment! Who can measure the immeasurable space? who comprehend the paths of might, the surges of power, the reciprocal compensating energies, concentrated in the Home of the Infinite, in the dwellings of spirits made glorious?

As we further think of those far-off worlds, of their revolutions in time and of our inner man clothed with garments of light; we believe that our movements will not be as now, nor with flight as by wings, but akin to that projection by which thought, as in a moment, carries us to the place of our imagining. Existing energies of gravitation, of contraction, of attraction, of repulsion, so much swifter than the speed of light as to be almost instantaneous; will doubtless not merely prevent any vagueness or diffusion that might possibly weaken the spirit, but enable it to act with not less velocity than definiteness of power. As now by thought and in a moment, we are here or there; the earth falls back; so shall we visit worlds and traverse spaces. Galaxy beyond galaxy extend their realms in the immeasurable array

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appointed by Infinite Being. Suns, as golden sands; oceans of moving brilliant life; endless space; we think of as the suburbs of that metropolis where are ranked the eternal splendours. Thus shall we, in the remote revolutions, know the furthest and the nearest. Present worlds "are cradles for the infant spirits of the universe of light."

> "Verily many thinkers of this age,
> Ay, many Christian workers, half in Heaven,
> Are wrong in just my sense, who understood
> Our natural world too insularly; as if
> No spiritual counterpart completed it,
> Consummated its meaning, rounding all
> To justice and perfection, line by line,
> Form by form, nothing single nor alone,
> The great below clenched by the great above."
>
> *Aurora Leigh.*

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RESEARCH XXXVIII.

CREATION OF NEW WORLDS.

"I am a living conscious being; suppose that the worlds and myself are the products of chance; may not the worlds and myself, taking for granted that they will all pass away, be brought again by chance into existence? The infinite past sufficed to do this once; surely the infinite future will suffice to do it again. What has happened, if it be a matter of chance, can happen again; and, with infinite chances, we may say, will happen. It is impossible to prove that there will be no future life, no new fashioning of worlds."—*A Reflection.*

"Ay, on the shores of darkness there is light,
And precipices show untrodden green;
There is a budding morrow in midnight;
There is a triple sight in blindness keen."

JOHN KEATS, *To Homer.*

MEN who complain that there is no irresistible proof of future life and worlds to come, are more probably blinded by excess, than in gloom through scantiness of light. By those willing to see, a splendour may be discerned amidst darkness; and a sunny thread, everywhere, making the earth a tapestry of promise.

"Perfect Light
Would dazzle, not illuminate our sight,—
From Earth it is enough to glimpse at Heaven."

Lord Houghton, Happiness.

We are apt, even the most thoughtful, to be as dreamers—not enriching ourselves with treasures from

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"the great waters where the world's knowledge passes to and fro;" nor taking into the sanctuary of our mind the blessed intelligence and hopes which come as messengers from the Eternal. Men who can hardly measure the outside of anything, are naturally hard to persuade into our reasons for belief; cannot see the visions we point to, nor the glories we behold. They have to learn that the evidences and the facts of our science concerning new creations grow as the world grows; that when outward events are explained by their inward meaning, the remote stirrings are discerned; and the future, as a written book, opens to thought—not always a fulfilment of firmest, but always a fulfilment of wisest faith. Those who, in times past, silenced our beliefs with a rote-learned science, saying, "Our alphabet covers all;" because, as a general certainty, "an insect will not walk with his head hindmost;" are beginning to be conscious that their knowledge does not spell the full meaning of anything. We Christians, for our part, have not been dedicated "to unpath'd waters," or to "undream'd shores;" our thoughts of the future, like memories of what has been, are a beautiful witness of things not yet in sight. We know that the dust of the sky now being fashioned into new worlds and the life now struggling on earth are blending into one expression of praise to Divine Might, Wisdom, Love, as a "Gloria in excelsis."

Tendency to the future is not a mere continuance of things, not a sort of overbalance to wear and waste; but an organic process by which, when the new is old, the old grows new. The fact that nothing is lost, that the diffusion of energy is certainly ministrant to far-off processes,

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ought to persuade every scientific mind that there is a universal teleology leading to the display of some glorious result; of which every renewal of brightness, every restoration of power, is a hint and prevision. The best men have no fear, nor grief, nor vain perplexity; nor is it phantasy when they

> "Essay to draw from all created things
> Deep, heartfelt, inward joy that closely clings;
> And trace in leaves and flowers that round them lie
> Lessons of love and earnest piety."
>
> *Samuel Taylor Coleridge, To Nature.*

There has been a song of mourning through the ages, yet the evil was borne—the fears of death being greater than the troubles of life, and men, who would not worship God, lighted a candle to serve the Devil. Their unbelief and ignorance did all the mischief. Knowledge comes slowly, is worshipful, clear-eyed, very modest. Ignorance is very hardy, specially in two sorts of people—the brutal and the falsely scientific, who would give "a flavour to their roast with the burnt souls of many generations." Ignorance counts the whole of skill a secular use of six days' work; makes a sport of endeavouring to pull down the pillars of Divine faith, and unmindful of the unmapped country within us, discerns not the signs of future existence. This falsity of conceit, this blindness, is giving way to a sense of some mastering influence. The spirit, by the infiltrating power of religious teaching, by the concentration of scientific light, is more conscious of a sublime, an awful principle, that builds the soul for a mighty destiny and the world for a wonderful future. The infinite possibilities, the capacity for joy and grief, the illumination of faculties which day by day grow in splendour, are

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known to be reflections of realities greatly more wonderful. The atom, an infinitesimal concrete of the material universe, has its spiritual similitude in the soul, an intellectual counterpart, or symbol, of the Spirit that rules the universe. The progress, the capacity for a future, in the soul of man, is a shadow of the greater reality—the new creation and continuance of worlds in space.

There are two modes of progress as to life and worlds: one, by which initial life progresses to completion, and rudimentary worlds are made splendid habitations; the other, that which takes away old life, and replaces it by new, which dissipates waning worlds, to be fresh material for new stars. We have not the least doubt but that infinitude is the fruitful womb of these two processes; and that thence were brought all things that now are; and thence will be whatever is to come. We have undeniable proof that the Power, which all phenomena represent, is not a chaotic, but cosmic influence; consequently, taking away is not destructive, but for the purpose of greater fulness. Were the Power chaotic, all worlds would certainly have perished during an infinite past. Not only so: energy, tending to chaos or confusion, could not have given mathematical order to the skies; but this order having been given; and space bearing, in comparison with visible worlds, the proportion of infinitude to finitude; present order demonstrates, as interpreted by science, that creation obtains glorious victories, and is tending to wonderful replenishment.

Science is in the way to apprehend the physical order or progress by which a cloud became a con-

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stellation; and of tabulating the biological order of living things on the earth. Both processes, we have reason to think, are going on elsewhere; the planets of our own system, and the suns of other centres, are passing into new stages; there is in operation at the present moment a fashioning of new worlds. These worlds and things come into being by means similar to those which produced the past and continue the present. Nature is one grand unity; diversity is nothing more than the various handlings of the finite by the Infinite; good things of the past pass on in perpetual benediction.

Some processes have been accelerated in nature, and others retarded; some intensified, and others diminished; the general uniformity is connected with great catastrophes: so will it be in the future. Suns break out in sudden brilliancy, then darkness covers them; others are of intermittent brightness. The changes are great as those that will in the future happen to our own system, and to other near worlds; and the restitution, or restoration, of all things is, on a large scale, the completion of those partial renewals which are now at work in our own sun and many distant stars.

This perfecting process explains the existence of pain, and apparent failure.

"What is our failure here but a triumph's evidence
For the fulness of the days? Have we withered or agonized?
Why else was the pause prolonged but that singing might issue thence?
Why rushed the discords in, but that harmony should be prized?"

Robert Browning.

It exhibits pain as a penalty for infraction of order, and as a means of helpful restoration—a necessary element in education. We need not make a puzzle of the fact,

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"Knowledge entereth by suffering, and life is perfected by death." Every conscious finite thing is hemmed in with restrictions, and there is a right and a wrong way of passing the bounds. We do well, sometimes, to leave the physical for those greater researches which belong rather to heart-knowledge than logical disputation. The outward, the visible creation, is the vessel, the vehicle, the clothing of internal realities. The court of the temple—and we are now proselytes of the gate, initiates of the porch only—is an introduction to the real things and diviner presences. In a while we shall enter the full meaning of things, and read the life of God written in those letters of gold, the cherubim and seraphim, the suns and stars. As God writes His life, we too, as faint images of Him, make our biography. We are conscious that there is a sort of baptism and consecration in life that will, if we are true, bind us to that rectitude and purity against which sins are a sacrilege, and "tear down the invisible altar of trust." If, with degraded will, no sense of emulation as to our future selves, and with foolish consent, we give ourselves to weak misdoing and shabby achievement; no wonder that our thoughts take the aspect of illusion, and faith is counted an error. Some of us go so far as to think God has done and given nothing because the worlds are not finished, and His whole estate not made over to us. Our duty is to rise above the shallow tide in which such abortive lives chafe; to make the most of our surroundings; to obtain a full nature; to take part in that growing good which is achieved by men of a faithful but often hidden life; whose genius, by the art and piety of good living, turns all evil things to good;

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and, by earthly discipline, do fit themselves, by the grace of God, for newer and better worlds.

> "It is not but the tempest that doth show
> The seaman's cunning; but the field that tries
> The captain's courage; and we come to know
> Best what men are in their worst jeopardies;
> For lo, how many have we seen to grow
> To high renown from lowest miseries
> Out of the hands of Death, and many a one
> T' have been undone, had they not been undone!"
>
> *S. Daniel* (1619).

Our researches indicate that men are surrounded with more light, as to future worlds, than they use. Scientific minds are aware that the existing laws of nature minister to processes of worlds' renewal. The creative influence, progressing in the occupation of space, is achieving new victories over chaos. Knowledge makes evident that worlds, not so specially differentiated as the earth, are assuming similar peculiar conditions; and general uniformity of advance is consistent with great individual catastrophes. Even the apparent combustion of stars, the existence of pain as a means of discipline, assures us that a physical and spiritual advance is rendering the capacities of sentient, intelligent, moral beings, commensurate with the improved conditions of the newly created worlds. It seems impossible for any well-balanced mind to believe that the vast display of power and wisdom, seen in the worlds, will come to everlasting nothingness; nor can we entertain the thought that the beneficence to man of the Eternal Creator will leave human life an unfinished thing—hopes disappointed and yearnings unsatisfied.

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We conclude that our life, and the worlds in which we live, are not an accidental efflorescence of matter; but are parts of a slowly adjusting universe, whose vast operations are extending in space; and, as they occupied all past time, will spread into all the future. Glorious worlds, and blissful perfected creatures, being the ripened fruit of material, vital, mental, moral processes. Nature is not deaf, nor blind, nor irresponsive to our loves and hopes. She does not give us expectations to belie them, nor affections that they may be outraged. There are not only more but better things than common philosophy knows of. Even in childhood, we cared for flowers because of their beauty and fragrance, not knowing that science would open our eyes to a new world of splendour within them. Now that we are men, we are filled with admiration; for all things contain deep mysteries, undeveloped powers. Our scientific students helping the theologians with vast and accurate knowledge; we know that we have a clear revelation of worlds to come, not less beautiful than all that our hearts desire.

"The voice of Nature loudly cries,
And many a message from the skies,
That something in us never dies:
That on this frail, uncertain state,
Hang matters of eternal weight:
That future life in worlds unknown,
Must take its hue from this alone;
Whether as Heavenly glory bright,
Or dark as Misery's woeful night."

Robert Burns, New Year's Day.

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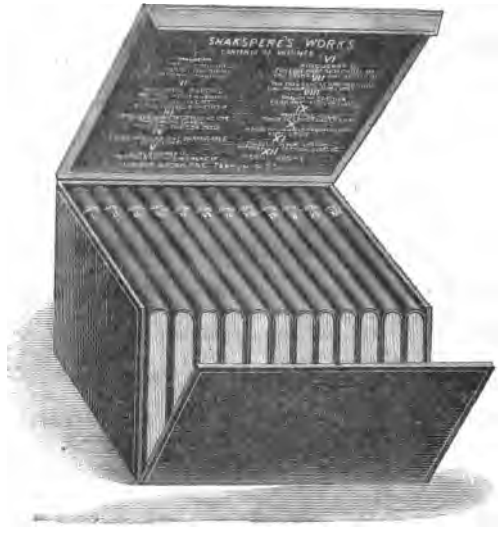

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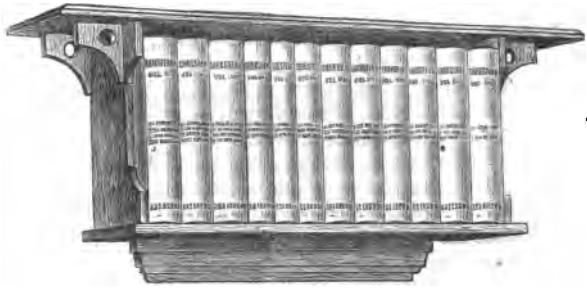

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Salar. My wind, cooling my broth,
Would blow me to an ague, when I thought
What harm a wind too great might do at sea.
I should not see the sandy hour-glass run
But I should think of shallows and of flats,
And see my wealthy Andrew, dock'd in sand,
Vailing her high-top lower than her ribs
To kiss her burial. Should I go to church
And see the holy edifice of stone,
And not bethink me straight of dangerous rocks,
Which touching but my gentle vessel's side,
Would scatter all her spices on the stream,
Enrobe the roaring waters with my silks,
And, in a word, but even now worth this,
And now worth nothing? Shall I have the thought
To think on this, and shall I lack the thought
That such a thing bechanc'd would make me sad?
But tell not me: I know Antonio
Is sad to think upon his merchandise.
Ant. Believe me, no: I thank my fortune for it,
My ventures are not in one bottom trusted,
Nor to one place; nor is my whole estate
Upon the fortune of this present year:
Therefore my merchandise makes me not sad.
Salar. Why, then you are in love.
Ant. Fie, fie!
Salar. Not in love neither? Then let us say you are sad,
Because you are not merry; and 'twere as easy
For you to laugh, and leap, and say you are merry,
Because you are not sad. Now, by two-headed Janus,
Nature hath fram'd strange fellows in her time:
Some that will evermore peep through their eyes
And laugh like parrots at a bag-piper;
And other of such vinegar aspect

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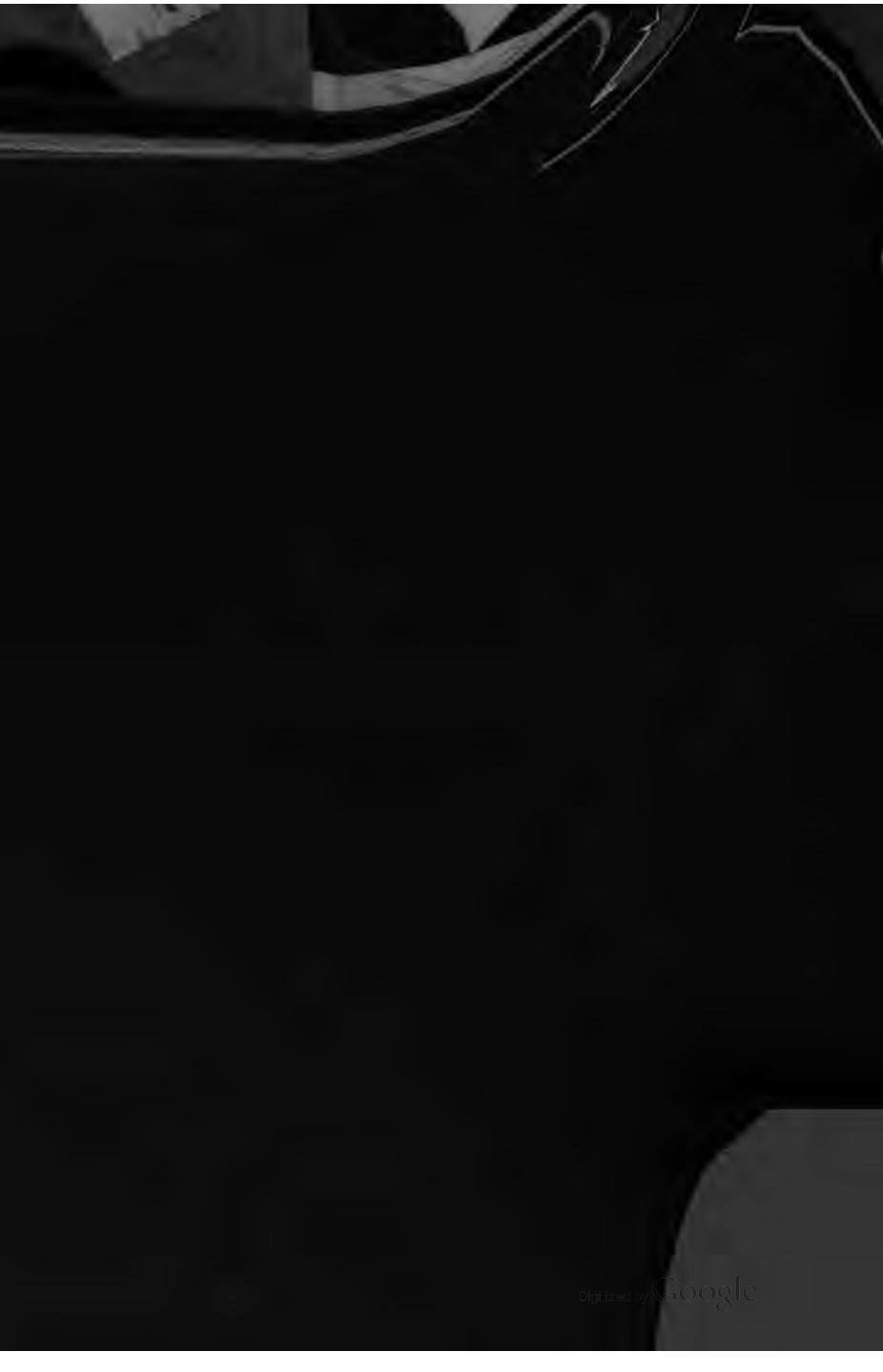
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